

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XXIV. No. 16 }
WHOLE No. 593 }

February 5, 1921

{ \$4.00 A YEAR
PRICE, 10 CENTS }

CONTENTS

| | PAGE |
|---|---------|
| CHRONICLE | 369-372 |
| TOPICS OF INTEREST | |
| Confusion in the Episcopal Church—The Church and the Family—A Crusade for Christian Democracy—Juggling for the Smith-Towner Bill—Evidence Lectures in England.. | 373-381 |
| COMMUNICATIONS | 381 |
| EDITORIALS | |
| Catholic Aid for the Negro—Who Pays the Government's Expenses?—The Menace of Parochialism—H. G. Wells, Romancer—Rally to Fordham | 382-384 |
| LITERATURE | |
| A Spenserian Extravaganza—The Old Home—Reviews—Books and Authors—Books Received | 385-388 |
| EDUCATION | |
| Mr. Harding and the Home | 389-390 |
| SOCIOLOGY | |
| The Workingman and the Smith-Towner Bill. | 390-391 |
| NOTE AND COMMENT | 391-392 |

Chronicle

Czechoslovakia.—A change for the better is gradually taking place both in the political and the religious conditions. After the split between the Communists and the more moderate right-wing Socialists, it was decided by the highest court that the printing plant of their chief daily, *Právo Lidu*, the *People's Right*, should belong to the latter. A call to revolution and a general strike was the Communists' answer, but only an insignificant portion of the workers, in a few localities, responded. The energetic action of the Government soon restored peace after about 1,200 of the revolutionists had been taken into custody by the police. The Socialist movement has been considerably weakened and the Catholic party is gaining ground slowly but steadily. But it is facing a great crisis. There is no certainty at present how much support it can count upon from the "bourgeois" parties when the question of the separation of Church and State will be brought up in Parliament. According to Socialist plans this separation would mean the complete spoliation of the Catholic Church.

In the ecclesiastical situation the clouds are somewhat

lifted. Four new Bishops, three for Slovakian sees and one for Budějovice in Bohemia, have been appointed by the Pope, all of them energetic and prudent men. Owing to unhappy racial differences, the apparent incompatibility of Magyars and Slovaks, the task of these Bishops will not be an easy one. For the Magyars Slovakia is still a territory under temporary foreign occupation, and the new Bishops are all of Slovak nationality. Additional dioceses are now being planned, since there are but eleven sees for the 13,000,000 inhabitants, of whom ninety-eight per cent are Catholic.

The lately established heretical Czechoslovakian Church seems now to be drifting towards the Oriental schism. A Belgrade Orthodox paper recently carried the news that 200 Czechoslovak priests had signed a petition for an Orthodox bishop to be sent to them, but their real creed is still undetermined. Their first "General Council" opened January 8, 1921, at the Golden Goose hotel in Prague. In regard to the *Yednota* the latest event of importance was the Holy Father's allocution in the secret consistory of December 16, 1920, in which he spoke of the sorrow caused him by a certain section of the Czech clergy, blamed the *Yednota*, and again peremptorily rejected the "optional" celibacy and the democratization of the Church. The *Yednota* had been dissolved by the Archbishop of Prague, with the Pope's fullest approval, but about 300 priests would not submit. Now, however, impressed by the imminent ecclesiastical censures, the managing committee of the *Yednota* has announced a general meeting to be held in February in order to recommend its dissolution. There is still a lack of perfect obedience in all this, and some of the members threaten to remain refractory. It should be noted here that the clergy have full liberty to gather into diocesan unions and even to unite in a national political "club" for the defense of their rights and of the Church's material and spiritual interests. There are about 1,500 members in this organization, which covers the entire Republic and is known as the Clergy's Club of the (Catholic) Popular party. Recently the Archbishop of Prague attended a course of lectures on pastoral theology, held under the auspices of this club, and spoke words of encouragement, but the members of the *Yednota* are not satisfied; they appear to want their own perverse way in spite of Bishops and Pope. A division of spirits must come, and after that the Church in Czechoslovakia can hope for better days.

France.—The *Nouvelles Religieuses* quotes from the pages of the Protestant journal *Evangile et Liberté* a remarkable testimony to the revival of the Catholic spirit among all classes of the people.

*Religious
Revival*

Evangile et Liberté affirms in the clearest terms that the Catholic Church has resumed its former authority over the intellectual leaders of the country. It has done the same, the Protestant journal says, for the masses but by quite different means. With a remnant of anti-Catholic feeling and a tone of intellectual superiority which makes its declarations still more remarkable, the paper quoted by the *Nouvelles Religieuses* accuses the Church of still preaching "the most extravagant dogmas," of dazzling sight and hearing with gorgeous ceremonies, flowers, costly robes and music. But it goes on to say that the Catholic Church by its wonderful works of charity is making a strong appeal to the suffering and the poor. It recalls to its readers the fact that the same Church was present everywhere during the war by its works and ministers, where there were wounded, prisoners, orphans, and sick. Now it has enrolled, the account continues, under its banners, an enthusiastic and well-organized body of young and active workers. Besides all this, says *Evangile et Liberté*, the curé has come back from the trenches, a little different from what he was when the war broke out. He has lost his seminarian's aloofness and shyness, without loss of dignity, he has learnt to speak the language of the poilu by whose side he fought; he has come nearer to the people, from which in the great majority of cases he sprang, but from which a too highly specialized education had separated him. Now it is evident that between the curé and his flock, the relations are easier, more familiar and more cordial than before the war. Now we see the curé of the olden days, ever approachable, kindly and affable. The people, asserts the Protestant journal, are coming back to the Church. The militant leaders of free-thought and infidelity know well, it continues, that the Catholic Church is gradually winning back the soul of the people, for they no longer dare to attack her "with drums beating and in the open."

The reason is because the people, like the intellectual élite, which already shows such Catholic tendencies, needs consolation and encouragement and seeks them both, where it realizes that they are to be found, "from those priests who win it by their services and their sympathy." No doubt, concludes *Evangile et Liberté*, this is not true in every case. France still has many unbelievers, many skeptics, many strongly opposed to Catholicism and all that it means. But, Catholicism has won back many of its prodigal sons, and in spite of "antiquated and dangerous materials," the stream of Catholicism is sweeping along and is leading its adherents to a life "which from the moral and spiritual point of view is superior to that which it offered the people of France six years ago." There are assumptions and innuendoes in this last sentence of *Evangile et Liberté*, as

well as in other parts of the article, which Catholics will not accept without a protest, but the declaration of the Protestant journal that the Catholic Church is rapidly gaining ground among the French people is only rendered more emphatic when it comes from a periodical which evidently has no sympathy for either Catholic teaching or practice.

Germany.—The Bishops of Germany have sent a most important memorandum to their Government on the question of the denominational schools. It is believed

*Bishops Demand
Educational Rights*

that the coming year will be one of intense struggles in this field, and the Catholic Bishops make perfectly clear what the position of all Catholics is in this question. They demand Catholic public schools for Catholic children, so that the latter shall be educated by Catholic teachers in the spirit of the Catholic Faith, according to the rightful will of their parents. Under four headings, "The Child and the School," "School and Parents," "School and Teachers" and "School and the State," they offer a clear and masterful vindication of the Catholic position, showing the essential right of Catholic parents to have their children educated in Catholic public schools at the public expense, precisely as non-religious parents have their children educated in non-religious schools at the public expense. This is made the more evident from the fact that religious schools must of necessity promote the public welfare to a far greater extent than non-religious schools can ever hope to do. The Bishops further insist that religion cannot be made merely a branch of study, like arithmetic or grammar, but must underlie the entire education, which should be illuminated in all its varied fields by the radiance of religious faith. Their forceful and convincing presentation of this subject is followed by the resolution, which must be seconded "by all who truly love the Fatherland," that religion is to be "the heart of instruction and education." This can be attained in the denominational schools alone. They then conclude with a list of twelve definite demands, in which they voice the unanimous sentiment of the entire Catholic population of Germany, which will defend its rights with all possible energy. The twelve demands made of the Government can be thus briefly summarized:

(1) The denominational school, as the best educational medium for Catholic children, is to be everywhere maintained or established, in conformity with Art. 146, Abs. 2 DRV, wherever it is demanded by those legally qualified to speak in this matter. It is to have equal rights with every other public school. The existing Catholic schools of higher education are also to be secured in their denominational character. (2) To obviate further incendiary controversy the statement should be officially made in the Government school laws, or else power be given to the different States to declare that the existing denominational schools are to be con-

sidered as established conformably with Art. 146 Abs. 2, unless a new vote should be expressly demanded in this regard, under specified conditions. (3) The expression "the orderly conduct of the schools" (Art. 148, Abs. 1) is not to be interpreted as directed against the denominational schools. It suffices that these schools attain the required standard. (4) Denominational schools are in every instance to be established when the demand is made for a sufficient number of children, by those entitled to make such demands. (5) Private denominational schools, since they are incorporated in Art. 147, Abs. 2, must therefore be supported according to their needs out of the public means. This right follows from the public taxation placed upon the parents. It is a postulate of justice that Catholic parents should receive at least as much money for the instruction of each child as is granted for the instruction of each child in the general public schools. (6) If because of a lack of public or private denominational schools Catholic children are in any certain locality obliged to attend other than denominational Catholic schools, religious instruction, instituted by the Church, is to be given them at the public expense, provided there are at least ten Catholic children in that locality. (7) In the denominational Catholic schools none but practising Catholic teachers may be employed, men and women who, in the judgment of the Church, are fit to instruct the children in the spirit of the Catholic Faith. (8) Teachers in Catholic schools who on principle refuse to give the proper religious instruction, or publicly display an un-Catholic spirit in their words or actions are to be removed on a complaint made by the Church or by those having a voice in this matter. (9) To provide proper teachers for the denominational schools the possibility of normal instruction for denominational teachers must be assured. That the Church may be in a position to judge of the fitness of teachers for denominational schools, she must also be granted the right of cooperating in their preparation and examination. (10) The Church, in consonance with Art. 147, Abs. 1, must be accorded the right of making private arrangements for the education of teachers and such undertakings are to be liberally supported out of the public means. (11) In *all* the schools it is the duty of the State to take precautions that no textbook in any of the secular branches may contain matter against the Catholic Faith and against morality. The schoolbooks for the denominational schools are to give proper consideration in the ethical branches to the inculcation of a right view of life. (12) Everywhere due care is to be taken that sufficient time and space be allowed for religious exercises and generous encouragement be given them according to the will of those rightfully interested.

These demands are then signed by the names of Cardinal Bertram and of the Archbishops and Bishops of the various German dioceses. In view of the ruin caused by materialistic education the German Bishops

are demanding for Catholics their fundamental rights as citizens, since all contribute alike to the educational fund. Denominational education, they rightly say, offers the only hope for a true civilization. For the rest, "no power on earth has the right to force parents to send their children to receive instruction from a teacher inimical to their Faith."

Japan.—The press reported last week that the negotiations that have been going on for some weeks, between Roland S. Morris, American Ambassador to Japan, and Baron Kijuro Shidehara, Japanese Ambassador to the United States, regarding several questions in dispute

between the two countries, have been successfully concluded, though the Ambassadors' recommendations still await the approval of the respective Governments. Japan's desire that there be no discrimination against her nationals in this country is to be met by a treaty amendment proposing that Japanese in the United States be accorded civil rights equal to those given other nationals here. The Japanese, it is understood, are not to be admitted to American citizenship, but their civil rights are to be safeguarded. Accordingly California and other States framing Alien Land Ownership laws will make them applicable to all aliens, and not to the Japanese only. The present "gentlemen's agreement" between the United States and Japan, under which the latter country promises to send no more immigrants here, permits dependent relatives of Japanese who are already in the United States, to come to America. The proposed modification of the "agreement" would exclude all Japanese from immigrating here and to the Hawaiian Islands. The new agreement would permit the temporary admission of travelers, students, tourists, and those of a similar standing, and would allow Japanese immigration to the Philippines.

In the middle of last month official dispatches to Washington from the Far East announced that Lieut. Warren H. Langdon of the U. S. cruiser Albany, while returning to his ship in the harbor of Vladivostok on the night of January 8 was shot in the back by a Japanese sentry, and died soon after. An official protest was made to Japan by our Government, regret and sorrow for the tragedy were officially expressed by the Japanese authorities, the offending sentry was court-martialed and the order was given that Americans at Vladivostok were not to be challenged. An official answer to the American note forwarded to Washington from Tokio on January 27 emphasizes the impartiality of the investigation being made into the shooting and promises due reparation.

Rome.—Pope Benedict XV, on the occasion of the seventh centenary of the Third Order of St. Francis of

American Relations

The Langdon Affair

Assisi, of which even persons living in the world, not gathered in community and not wearing the religious garb, may become members, addressed an Encyclical Letter on January 28 to all the Catholic Bishops throughout the world, calling on all mankind to work for peace and Christian reconciliation, and begging especially the assistance of all "children of Christian peace" and those belonging to the Third Order of the saintly patriarch of Umbria. True peace, says the Pope's Encyclical, is impossible unless it is based on tranquillity of soul. Therefore Christian virtue is necessary. The Holy Father then earnestly begs the "Tertiaries," as the members of the Third Order of St. Francis are called, to spread everywhere by example and by word the genuine spirit of Christ, and to oppose the two worst evils of our times, the insatiable passion to possess the goods of this world and the unquenchable thirst for pleasure. These evils, his Holiness continues, show themselves in the perpetual contest between the proletariat and the rich, as well as in the immodesty of women's dress and in modern dancing. He then exhorts all to follow the example and the teaching of St. Francis of Assisi, "whose constant desire was to make himself Christ-like in poverty, humility and self-sacrifice. Let women be convinced that they cannot better acquire merit toward the Church and their mother country than by working for the correction of corrupt customs."

The Pontiff then recapitulates the history of the foundation of the Third Order. He strongly emphasizes the fact that St. Francis earnestly wished that the Tertiaries should distinguish themselves by brotherly love. This Evangelical precept, says the Encyclical, which was so useful amidst the civil discords of the Franciscan epoch, was a source of inspiration to the Pope himself, when the whole world was ravaged in the late war. It is even more so now, when very grave internal discords disturb so many countries. The Pontiff concludes the Encyclical by urging the Bishops throughout the world to revive and increase the associations of Tertiaries in their diocese.

Russia.—Washington reports that "authentic information" received January 20 regarding conditions in Soviet Russia indicates that the people are facing a very hard winter. The report runs:

Economic Distress Practically all of the mines in the Don region have been shut down because of water in the pits resulting from lack of sufficient fuel with which to operate machinery for pumping out the water. The coal shortage has cut down the number of trains in operation, forced the closing of some of the factories in operation, and even limited the amount of available electric current.

Only five cables for the transmission of electric power are now in use in Petrograd. These five cables furnish current for use only by five services, these being the offices of the Extraordinary Commission, the Smolny Institute, the flour mills, the bakeries, the street railways and the radio station. The street cars are operated only four hours daily in Petrograd, 7 to 11 o'clock.

Factories that failed to obtain sufficient coal last summer have been obliged to shut down. Repair work on ships has also been abandoned because of lack of fuel, and Odessa and other ports are clogged with vessels for that reason.

The week of January 10-17 was set apart as "fuel week," during which, under orders from Moscow, an attempt was made to take a census of all fuel stocks in Russia. This term has been extended for another week. The reports indicate that all over Russia there is a breakdown of transportation, worse than before, and this on top of poor crops and the fuel shortage has made the situation very difficult.

Supreme Council.—At the close of their meeting in Paris, the Premiers, who constitute the Supreme Council of the Allies, agreed to accept the reparations scheme submitted for their consideration by experts. Under the terms of the plan as accepted, Germany will be called

Reparations Plan upon to pay 226,000,000,000 gold marks. This sum is to be paid in fixed annuities, payable half-yearly in equal parts, arranged on a sliding scale as follows: in 1921 and 1922, 2,000,000,000; in 1923, 1924, 1925, 3,000,000,000; in 1926, 1927 and 1928, 4,000,000,000; in 1929, 1930, 1931, 5,000,000,000; from 1932 to 1962, 6,000,000,000. In addition to the above fixed sums, Germany is to pay to the Allies in each of the next forty-one years a tax of twelve per cent on all exports. As a sanction it is proposed that in the event of Germany failing to fulfil these conditions the Allies shall have the right to seize the German customs, to impose direct taxes, to assume financial control in other additional ways, and to administer military penalties. It has been estimated that the total amount of the reparations paid by Germany under the proposed plan would amount to a sum between twenty-five and fifty billions of dollars.

As the Versailles Treaty provided that the payment of reparations by Germany should not be extended over thirty years, the plan, to become effective, must receive the consent of Germany. With a view to obtaining this consent, it has been proposed that there should be a conference between the Allied and German experts held at Brussels on February 27, and that on the following day the German Ministers should be invited to confer with the Allied Premiers. It is generally expected that the history of previous conferences will be repeated and that Germany will refuse to accept the plan on the score that it is practically impossible for Germany to pay such an amount. Difficulty is also anticipated from the countries to which Germany would export goods, on the ground that the twelve per cent tax on exports would be added to the price of such goods and that as a consequence the countries buying the goods would be in reality the ones who would be called on to pay that portion of the reparations. Should Germany, however, refuse to accept the plan, there is left the resort of falling back on the Versailles Treaty, and exacting the sum set by the Reparations Commission, namely, 400,000,000,000 marks, with military force as the means of coercion.

Confusion in the Episcopal Church

FLOYD KEELER

WHEN long ago on Shinar's plain men sought to build for themselves a structure which would enable them to escape God's possible judgments, the result was the loss of that unity of action which they had hitherto enjoyed, and the complete scattering of their forces. And so it was shown, long before the Psalmist enunciated the phrase that "Except the Lord build the house, their labor is but lost that build it." The confusion wrought at Babel was undone at Pentecost, and thus the Holy Ghost testified to the principle of unity in the Church, and its one message, delivered to "all peoples, nations and languages," has gone into all lands, everywhere the same, yet each one hearing in his "own tongue the wonderful works of God." Our Lord Himself had prophesied "it must needs be that scandals come" and in these latter days we have seen the rise of many sects, until in our own country at least, Babel seems reconstructed and the clamor of a myriad voices fills the air. But however responsible men may be for this Babel, they have never felt satisfied with it, and although they have gone on making confusion worse confounded, they have always sought a way out of it, building new Babels often, but always with the idea uppermost in their minds that this new structure would really "reach to heaven" and so once more restore to man the lost or obscured vision of the Face of God.

It is this that best describes the condition in which many earnest, truth-seeking men find themselves in the matter of the attempted reconstruction of a single unified body for all Christian believers, to which attempt some have given the name "the approach to Church Unity." We have several times pointed out how impossible is an "approach to" or a "reconstruction of" a thing which is an essential note of the true Church, but if Protestants could see it as Catholics understand the term, the whole matter would be closed. Hence it is necessary to reiterate what seems to us so palpable a truth that its repetition appears almost foolish.

Not long since there were held in Rochester the sessions of the "Church Congress," a voluntary body of clergy and laymen of the Protestant Episcopal Church, which meets annually for the discussion of various matters in which they as Christians in general, or as Episcopalians in particular, are interested. This Congress is in no sense legislative. It makes no laws, and passes no resolutions of even the quasi-legal force which attaches to the proceedings of the Bishops at Lambeth. It is simply and solely a forum, and the utmost freedom is exercised in the treatment of the matters before it. For this very reason it shows more accurately than almost any other organization the extreme diversity of opinion in the Protestant Episcopal Church, and the hope-

lessness of getting anything like a united expression of belief from that Church as a whole.

One of the subjects under discussion this year was "The Principles Involved in the Approach to Church Unity with the Congregational Churches," otherwise known as the "Concordat" which was tentatively adopted at the General Convention in 1919. This we have discussed somewhat at length in various articles in *AMERICA*. The gentlemen who took part in the discussion at Rochester were keenly alive to the issue and handled the subject well. A layman, Mr. Charles C. Marshall, summed up in striking terms certain fundamentals of Catholic truth, which he felt to be endangered by the proposed Concordat. He said:

There are at least four facts of Catholic and Apostolic faith and order involved in the Concordat issue: (I) That Jesus Christ is God. The Congregational Churches have been and are very tolerant of the denial of this. (II) That the words of institution express a fact and not a metaphor; express Real Presence and not the mere commemoration of an event. Congregationalism stands for the commemoration only. (III) That the episcopate is an episcopate of Apostolic succession. This Congregationalism denies. (IV) That the priesthood is something more than the ministry of the Word, and that ordination imparts a unique office and function. This Congregationalism denies. The present state of the Congregational mind, as declared since the Concordat appeared, shows no change in its attitude toward Catholic and Apostolic faith and order touching these four points.

And Mr. Marshall's position seems to be more than justified. We recently referred to the case of the Rev. B. Z. Stambaugh, a Congregational minister of Marlborough, Mass., who while holding to all that he has taught in that denomination applied for ordination in the Protestant Episcopal Church, and though not yet admitted to her ministry has accepted a position on the staff of St. Paul's Cathedral in Detroit. This were bad enough, but Mr. Stambaugh has now added to the offense by writing an article in the *Christian Century*, an organ of the Disciples or Campbellite sect, which he entitles "The Coming Catholicity." His description is enough to make one wonder if the writer is trying to be facetious, or if he has lost his mind, but since there are no reasons for supposing either to be the case we must take it in all seriousness. And herein lies the trouble. He is a Congregational minister (or was until December 13, when he resigned his pastorate), and holds to all his Congregational tenets, for he said in making his change, "Doctrinally I see no difference." These beliefs or disbeliefs are what Mr. Marshall has summed up so well. And even the emasculated Catholicism of the Protestant Episcopal Church is put to a strain in accepting a man who holds to this position.

But the worst is not yet. In the "future Church," of

which he makes so much in his article, Mr. Stambaugh sees a condition of affairs compared with which the vagaries of "Alice in Wonderland" are as the sober mathematical truths with which Lewis Carroll occupied his busier hours. Hear him:

Yes, in the holy catholic church, Roman orders, Eastern orders, Anglican orders, Methodist orders, and Congregational orders will be offered freely to all ministers, and no minister will be satisfied with Roman orders alone, or Greek, or Anglican, or Congregational, but will seek the wider ordination which includes them all. To consecrate a new Bishop of Rome, or a new Archbishop of Canterbury, there will be a grocer's clerk, a coal miner, a banker, and a Y. M. C. A. secretary to lay hands upon their heads, along with the cardinals and kings.

And so with its coming worship:

There will be ancient liturgies occasionally in Quaker meeting-houses, Methodist class-meetings in Westminster Abbey, Salvation Army meetings in the Old South Church, and Congregational ministers officiating at high Mass in St. Peter's. The sacraments, with wide variety of ceremonial, will be offered regularly to all, but no one will be told that without them he cannot be included in the mercy of God.

Well does the editor of *The Living Church* remark:

That to ordain a man who has reached only the position attained by Mr. Stambaugh would be the gravest injustice to him. The ordination service would compel him to participate in what would be little more than an act of blasphemy.

Yet we have no doubt that this "act of blasphemy" will actually take place in the near future, and that the *Living Church* will report this "blasphemous" affair, not by way of holding it up to horror, but in the regular course of "Church news," and we would not be surprised to hear of further acts of communion and comity between them.

Is it any wonder that the sober, God-fearing men who used to make up the ministry of the Episcopal Church are disheartened and discouraged? Is it any wonder that those who would lay down their lives for "the faith once for all delivered to the saints" feel that their church—the body through which they hold such commissions as they possess, and in which they firmly believe—cares not one whit for the things which they have held most dear? And is it not a wonder that more of them do not see their way into the True Fold? One of the essayists at the Church Congress summed up the matter very succinctly when he said:

The way to Rome is smooth and unambiguous and any defense beyond acceptance of the Roman claims unnecessary, but the way of these protagonists of unity will not be smooth and their action will not be so unequivocal as to make explanation and defense superfluous.

Again the question comes, Why stay where one must always be subject to ambiguity, to explanation, to denial? How can one in conscience remain in such an utterly contradictory position? The young men of our day are beginning to see this, for we find everywhere a bemoaning of the fact that so few are offering themselves for the ministry. The Protestant Episcopal Church in particular has large and well-equipped seminaries;

scholarship aid is to be had in abundance. Once a man is ready for his theology, and even in the preparatory work of the college course, it is usually possible for any satisfactory candidate to find sufficient assistance so that the lack of financial means need be no barrier. Yet those same seminaries are not filled and scholarships are left vacant. The report for this past year shows that with about 6,000 clergy the Protestant Episcopal Church has only about 600 candidates and postulants for Holy Orders. Compare this with the 21,000 Catholic priests in this country and the 9,000 students preparing for the priesthood in our diocesan seminaries and under the auspices of our Religious Orders.

The young man aspiring to the ministry in the Episcopal Church is subject to comparatively little discipline in his seminary days and one may almost say to none at all after his ordination. If he has any ability whatever he will have a decent living and the best of social positions. If he chooses he may have a home and family, and at the same time he can lead a life in which he can feel that he is of service to his fellow-man, yet so few will choose it that the deans of the five principal seminaries have felt called upon to issue an appeal for recruits. The aspirant to the Catholic priesthood undergoes years of a rigid training in which a "free day" is a rarity, and that discipline does not altogether cease when at ordination he has irrevocably accepted the lot of self-abnegation, and goes forth "leaving all" to follow his Lord, content with the rewards of the world to come. And our seminaries are crowded—eligible candidates are being turned away, and the constant cry is for more seminaries and for more room in those already established. The plea for less "dogma" falls on deaf ears, while definiteness of belief still holds its attraction for honest men. Of the young man who wants the right to plead the august Sacrifice of Calvary for the propitiation of the sins of the world, who wants the right to administer the ineffable comfort of absolution to a penitent sinner, who desires the reward of them that preach the Gospel to the poor, we ask with the prophet of old and with the captain of the hosts of the Lord, "How long halt ye between two opinions?" "Choose ye this day whom ye will serve!" In Israel there was no room for equivocation. How much more shall he be condemned who is offered the truth as it is in Jesus, who is offered the opportunity to be united with Him in a union which none deny, and who persists in muddling the issue with a talk about "valid orders" and "branch theories," who spurns the light and turns back into the shadows, groping about until maybe it is too late. "Today if ye will hear His voice, harden not your hearts." Now is the accepted time. Now make the choice and may the Lord have mercy on us all who have had it to make, and who have made it, for only those who have answered with a perfectly clear conscience can stand before Him in the day of His appearing.

The Church and the Family

H. B. LOUGHNAN, S.J.

SINCE Christ raised the marriage contract to the dignity of a sacrament, thus putting it under the exclusive guardianship of the Church, it is natural to find that the Church has a special care for the family. But before we notice points where the teaching and practice of the Church and of the State differ widely, it is well to recall that each of these bodies seems to start from a very different conception of the family. In the eyes of the State the individual is the unit on which society is built; for civil society is a union of individuals bound together for mutual help and protection; each man is dependent on others for the development of his own abilities, the protection of his interests, and the stability of the conditions in which he lives. The good of the individual is what the State must cater to. Christianity, however, takes a rather different viewpoint. In the eyes of the Church it is the family that is the unit of civil society. The individual is meant in normal circumstances to spend the greater part of his life in a family either as a head or as a member; to the good of the family, he must subordinate much of his particular likes and dislikes, and to his family he has duties which are as sacred as those towards himself. We do not imply that the family is the end to which the individual is wholly subservient; for the welfare of the individual is the concern both of the family and of the State. But though the individual ever remains a person with definite and inalienable rights, yet in many matters his convenience cannot claim to be consulted at the cost of detriment to the family.

Does this attitude of the Church really benefit society? Undoubtedly so. Recall, for example, the notorious instance where the civil legislation favors the individual at the expense of the family—viz., divorce. Herein the Church's doctrine is in clear opposition on all points to that of the State. This latter is much concerned with the convenience of the individual. No heavy burden must be imposed upon him; the limit of self-indulgence must be extended to him; self-restraint should not be demanded of him; a sacred view of marriage and of its grave duties need not be inculcated upon him. Hence for pretexts which are growing daily more flimsy, the State has no scruple in granting divorce. "Incompatibility of temperament" is deemed sufficient ground for breaking a marriage and scattering the children. The individual's convenience has indeed been catered to, but at a costly price; woeful damage has been done to the family and in the end the State itself has suffered. The Church will not and cannot tolerate divorce in the modern sense of the word, when the marriage has been ratified and consummated; she may indeed permit separation when there

are grave and weighty reasons for this; but only on the death of one of the parties to the marriage contract may the other marry again.

Neither can it be urged against this inflexible ruling, that it is unduly hard upon the individual—that allowances should be made for particular circumstances, as e. g., where there is much unhappiness or where married life is impossible because of insanity. The Church does not blind herself to the difficulties of the situation; but she effects what the State fails to do. She has such powerful aids to call upon, that to the afflicted sufferer she can hold out hope of his being able to keep God's law in spite of all obstacles; she knows the potency of grace and the power of the Sacraments; and hence to the unhappy she points the way to overcome those obstacles; to those who cannot live together she offers the means and suggests the motives which enable them to practise Christian restraint. She does indeed impose a heavy burden upon nature, so heavy that when the Apostles heard it they asked in wonder "If the case of a man with his wife be so, it is not expedient to marry" (St. Matt. 19:10). But though for unaided nature the command is almost impossible, yet for nature elevated and aided by grace success is well within man's reach.

It will be seen that we have not discussed the question whether or not divorce is so opposed to the nature of things. We have merely stated the law of Jesus Christ which has been acted upon by the Church, and we have emphasized the fact that even the end at whose attainment the State should aim, viz., the social good, is best furthered by the Church's rigid adherence to the dictate of her Divine Founder. We have said that this social good may and often does entail hardship to the individual; but in this matter the welfare of the family is of supreme importance, and to this the convenience of the individual must be subordinate. Moreover, the Church can render fairly easy and light a task which because of its difficulty the State shrinks from imposing.

We may now mention some other salient features of the Church's teaching concerning the family; and it will be seen that this teaching not only promotes the common good, but safeguards those very rights which she is commonly charged with unduly restricting.

In the first place, the Catholic religion has a high and supernatural view of the chief purpose of marriage, viz., the procreation of children. Her members realize the sacred character of married life, for they are taught that they cooperate with God in a marked and wonderful manner. They believe that God does not merely concur in their act, as He does in the act of every creature; His

work is so very mysterious that its very concept causes difficulty. So far is it above human power that it calls for an exercise of His omnipotence, for in the tiny body which owes its existence to the action of His creatures He Himself creates a soul. Is it any wonder that the Church will never tolerate any interference with this providence which is ordained by God? Or is it strange that she should be so unbending in her determination ever to withstand any practice by which procreation is artificially restricted? She will always brand such action as immoral.

In the second place, though the Church holds this elevated view of marriage, she nevertheless allows her members that freedom which characterizes the children of God. For while on the one hand she never teaches that marriage is a sort of tolerated indulgence, or a mere concession to the flesh, yet on the other hand we find her saintly doctors, like St. John Chrysostom, calling it a "*remedium concupiscentiae*"—a remedy against the sins of concupiscence by rendering lawful and even holy a great deal of what is forbidden out of wedlock.

In the third place the Church constantly upholds the rights of the family against the undue demands of the non-religious State. She insists, for example, that the education and moral training of the children belong ordinarily to the family; she views with apprehension the modern tendency of the State to transgress its proper limits. The fact must not be overlooked that nature intended the child to be nurtured and educated in the family. Thus, speaking generally, and allowing for individual conditions, the State may not remove a child from parental influence nor may it specify what school he must attend.

Before concluding, it may be well to note a common taunt leveled against a characteristic teaching of the Church. Catholics assert that high appreciation of virginity and of chastity not only safeguards the purity of the family life, but for that very reason also advances the interests of the State. Non-Catholics have not been slow to complain that since the Church has always held virginity in higher honor than marriage, she is opposing the welfare of the State. How can it be for the State's interests, they ask, that those superb types of womanhood to be met with among Catholic nuns, should be banned from becoming the mothers of large families? Why should their patient gentleness, their efficient service, their motherly instinct be lavished only on children that are not their own? There are many answers to this time-worn and materialistic objection. First we appeal to fact. It is among those peoples who value chastity as the Church values it that we find those immense families almost unknown in our modern paganism. Thus the Irish are justly renowned for the numbers that fill the convents with virgins and the monasteries and parishes with monks and priests; yet the Irish need fear no comparison when there is question of numerous and healthy children to bless and brighten the family. Then again, these

noble types of unmarried womanhood which offend the eye of the materialist, are not the product of the State; those very qualities which render the nun so lovable and efficient and self-sacrificing, are the fruit of religious life; for they have been sown in self-abnegation and in the generous following of Christ, and they have been ripened by prayer and mortification and constant intercourse with God. How, then, does the Church discourage large and numerous families by the mere fact that she can produce in their thousands women such as a non-religious society can rarely boast of? Let the materialist find a motive as pure and elevating and strong as that held up by the Catholic Church, and the State will not lack its noble and generous mothers; but let him not complain that the Church has done wrong because she succeeds where the State fails.

To sum up: the Church's teaching on purity, her insistence on the religious atmosphere of the schools wherein her children are trained, her special emphasis laid on the sin of unchastity, her sanctification of the home life by holding up as its model the Holy Family of Nazareth, her ideal of the dignity of woman and consequent disapproval of pagan fashions of dress, her discouragement of woman labor, her views on parental authority and on the headship of the father, all this tends to the good of the family and so to the good of the State. Yet the Church's influence on her children is just the one thing that the State looks at askance; the anti-Catholic official mutters "clericalism" and clamors for more legislation that will prevent the State's unlimited and sacred rights from being invaded by the Church!

A Crusade for Christian Democracy

A. J. BECK

PATRIOTIC tradition has it that when the American Declaration of Independence was being completed one of the signers tried to urge his fellow-patriots to present a united front against Britain. "We must all hang together now," he said. "Yes," retorted one with grim humor, "otherwise we will all hang separately." By maintaining their organization amid trials and reverses for seven weary years the patriots of '76 finally triumphed at Yorktown over superior forces.

Organization means the combining of many units, often weak or small in themselves, into a powerful entity. In the capital of our great country patriots have erected the Washington Monument. From a distance it appears like one solid shaft of white marble. Close by the visitor sees that it is made up of many thousands of comparatively small rocks, a few feet in dimensions. Thrown helter skelter into a vast pile, this vast mass of rocks would scarcely stand out among the surrounding buildings. But erected on a great foundation, one hundred and thirty feet square and thirty-six feet deep, these rocks form the greatest tower of masonry on the continent, a fitting ex-

pression of the vastness and gigantic power of our country.

At the last National Conference of Catholic Charities a number of men were chatting after one of the meetings. Some one remarked the range and variety of the program for the various sections. "Yes," replied Bishop Shahan, "we had no idea that there were so many Catholics engaged in social and charitable work throughout the country until we organized our conference." The Bishop might have added that ten years ago many of these delegates were busy as judges, probation officers, juvenile-court workers, superintendents of prisons, directors of welfare departments, and so on. But they were not organized. Now the conference brings many of them together at stated times. They learn from one another by an exchange of views and a discussion of methods. The country has awakened to the fact that the Catholic Church is a great social and charitable institution which can gather with ease more than 1,000 expert workers. The press is beginning to pay attention to the conference. The dangers of false social and philanthropic movements are pointed out and concerted action planned against un-Christian tendencies; and, with 1,000 influential men and women in all parts of the country working together, life is bound to be a good deal more troublesome for pagan fads and quacks; and both Church and State must benefit immensely.

Organization is the watchword of our time in industry, politics, and every phase of our national life. Bankers, lawyers, doctors, laborers, all are organized or organizing. Even the farmer, who is usually very conservative, finds it necessary to combine with his fellow-agriculturist to safeguard his rights and interests.

If it is worth while to organize for dollars and cents, for political power, and temporal advantage, how much more important to link forces for higher interests, for the defense of Christ's Church, for the promotion of the moral and intellectual welfare of the nation?

We are a minority. Protestants and Catholics together number some forty millions. Sixty millions of our people do not profess adherence to any church or creed. They apparently are not even nominal Christians. How long before the breaking of the storm which has been let loose against the Church in virtually every period of history when a majority of the people became irreligious?

The enemies of Christian social order and of the Church do not begin their game by firing sixteen-inch shells or seventy-mile guns. That would awaken us and organize all our defensive power. They try to work quietly and in the guise of patriots. Look at Michigan! There they launched a movement to make all children between certain ages attend the public school. The proposed amendment to the Constitution was advocated as a measure of Americanization, as a means to combat illiteracy. Whatever its ostensible purpose, it would have resulted in the closing of all private schools, Protestant

and Catholic. The Catholics of Michigan organized against this great menace to Church and State, and they, no doubt, contributed greatly to the defeat of the amendment.

But the victory in Michigan does not remove the great and constantly growing danger to our schools and to the fundamental American principle of liberty of instruction, which is intimately bound up with freedom of conscience. In several other States there has become manifest a tendency toward undue State interference in education and a usurpation of rights belonging to parents. Then there is the movement for a Federal monopoly of education. Until we have ample evidence to the contrary, we shall assume that the advocates of the Smith-Towner bill are not animated by an anti-Catholic spirit, and that their only desire is to combat illiteracy and to promote Americanization. The Catholic Church, which founded the first schools of the people in Europe many centuries ago, favors giving all the people a chance to learn to read and write. She is the mother of true patriotism and, consequently, promotes genuine Americanism. But she also stands for democracy. However patriotic the intentions of the authors of the Smith-Towner bill, they do not remove the fact that certain provisions of the measure would open the door to an un-American centralization of education at Washington, to a Federal monopoly of education such as lay at the basis of Prussian militarism. The bill provides for a Secretary of Education who would be a member of the President's Cabinet. Through his direction of the forces in all the public schools he would exercise an enormous power in the shaping of views of future citizens. And all this power would be wielded by a man who, as a member of the President's Cabinet, would be in politics.

Unless the liberty-loving citizens are constantly on their guard, this autocratic scheme, as well as the good provisions of the Smith-Towner bill, are likely to be enacted into law. The advocates of the measure have the support of the National Educational Association, the American Federation of Labor, the Federal Bureau of Education, and other agencies.

To combat such movements effectively we need well-knit, compact organizations, machinery that will respond promptly and in all its parts to the direction of the leaders. When our leaders appear at the State capital or in Washington for or against any measure, the politicians do not care whether we had a splendid annual convention or none at all, whether our parade was two miles or two rods long. But they will very quickly sit up and become quite attentive if they learn that many voters are watching them on the question.

No chain is stronger than its weakest link; and no organization can exert much power without active local branches. Unless these keep in touch with the issues of the day through the study and discussion of social Catholic literature, they are likely to be found wanting

in a crisis. The National Catholic Welfare Council is trying to inspire our societies with new life and to combine them into a compact engine of organization. It is not interfering with any society, but merely tries to consolidate them all under the guidance of the Bishops. It is issuing timely pamphlets on industrial and social topics and a weekly news service, telling of the activities of Catholics the world over and fostering a feeling of Christian solidarity and progress. No well-informed Catholic can consistently refuse his generous cooperation with these measures.

Today the Church stands out as seldom before in the life of our country, yea, of the world. "We have an opportunity," says Bishop Russell, "which the Church in this country has never had before." Some of the best minds outside her fold turn to her for guidance in this crisis. The utterances of our Bishops and of the Sovereign Pontiffs on the problems of the day have been hailed on all sides as rays of sunshine piercing the clouds of unrest and confusion. A committee of Protestant clergymen reported to the San Francisco Bay Commission on Industrial Relations that the Catholic Welfare Council's pamphlet, "Social Reconstruction," is the "only expression of the Churches upon labor questions that has made any favorable impression upon the laboring people." Official circles in Washington are reported to be realizing that a settlement of industrial and economic problems on a material basis only cannot be lasting and satisfying.

How remarkable! A great world upheaval resulting in large measure from a revolt against the teachings of the

Church brings men to recognize this same Church as the great guardian of civilization! In Italy the new Popular party staved off a Socialist triumph and revolution. In Germany the Center party is relied upon even by non-Catholic circles in Paris and London to steer the ship of the new Republic past the rocks of anarchy. In France the vote of Catholics defeated the communists. In Hungary the Christian people overthrew the Bolshevik regime of Bela Kun and, in the first election based on general suffrage, swept from power the Liberals who had tyrannized the country and paved the way for the communist reign of terror. Non-Catholic countries are establishing diplomatic relations with the Holy See. Truly, the Church is the institution of the hour. How the thought of this should stir every Catholic to do all he can to spread her saving truths and to apply her principles to our social and political life! Our Bishops, acting through the National Catholic Welfare Council, show us the way. It is service in the cause of God and Country. "God wills it!" should be our watchword as it was the slogan of the crusaders. They went forth to wrest the tomb of the Saviour from the enemies of Christendom. In this crusade our Catholics go forth to put Christ Himself into the hearts of millions of their fellow-men, to give Him the place which should be His in our legislatures, workshops, offices, schools, and universities. By promoting the reign of Christ in the hearts of their fellow-citizens they will contribute more than any human power to the permanence of our glorious Republic and to the success of the greatest undertaking in Christian Democracy in the world's history.

Juggling for the Smith-Towner Bill

PAUL L. BLAKELY, S.J.

A COMPETENT statistician, it is said, can make any set of figures lie down and roll over, or sit up and beg. On January 17, a report to accompany H. R. 7, which is our old friend the Smith-Towner bill, was "committed to the Committee of the Whole House on the State of the Union." This report has availed itself of the services of the competent statistician with results that are truly wonderful. The figures it contains are not merely inaccurate. The conclusions to which they lead are absolutely false.

The array of witnesses summoned by Judge Towner is unique. The Surgeon-General of the army, for instance, well known as an authority on primary education, deposes that "nearly" twenty-five per cent of the men between the ages of twenty-one and thirty-one, called to the colors, were "practically illiterate." "Practically illiterate" is a choice phrase, a term which precisians in the application of intelligence-scales have long sought. How many were theoretically illiterate or wholly illiterate, is not stated; nor does the learned Surgeon-General

cite the act authorizing him to conduct educational tests, or the conditions under which he undertook these examinations in reading, writing, and arithmetic. The next educational authority summoned is the Director at the Bureau of Mines. He likewise deals in large and generous terms. He says that 620,000 foreigners work in our mines, and 460,000 could not, at the time of his report, "speak English." This lack of English, he believes, is the cause of fully "one-half the industrial accidents." The Director does not argue that the Smith-Towner bill would remedy this condition, but I do not understand how he got into this scenario if he was not expected to argue along that line. Of course, it would not aid the miner in the least for we have been assured again and again that the Smith-Towner bill exercises no authority whatever over schools within the States. Hence if Michael Michaelowicz, of the State of Pennsylvania, does not care to study English, oral or written, it is somewhat difficult to see how the benefits of the Smith-Towner bill can stand between him and destruction when the

firedamp explodes. Finally, Secretary Lane is called from the line of waiting witnesses to depose, hand on heart, that because of illiteracy this nation loses \$825,000,000 per year, after making all deductions caused by the depredations of educated crooks in high and low financial place.

These figures, estimates, and opinions are interesting. Yet they are dull and drab, when compared with the statistics by which Judge Towner essays to prove that illiteracy is the Gaul at the gate and the wolf at the door. In choosing figures for critical examination, one is hindered by a very embarrassment of riches. But let us begin with this gem. Perhaps it may prove paste.

It is thought by many that illiteracy is a race question. But it is more than that. There are over 1,000,000 more white illiterates in the United States than illiterate negroes. (p. 8).

Like the old darkey criticising his clergyman, Judge Towner "argys and argys but he doan' specify wharin." Were there more Negroes in the United States than whites, or were the races approximately equal in number, these figures would have point. But since there are, in round numbers 12,000,000 black people in the United States, and nearly eight times that number, or 94,000,000 of whites, there is nothing surprising in the fact that white illiterates exceed the blacks by "more than 1,000,000." Yet the conclusion at first suggested by Judge Towner's remark is that illiteracy is more prevalent among white people than among Negroes.

The surprising fact, as shown by the real figures, is that the excess is so slight. The latest illiteracy report which the Bureau of Education has published, or will give me, is Bulletin, 1916, No. 35. On page 18, the following table is found:

| | Male illiterates | Female illiterates |
|--------------------|------------------|--------------------|
| Native white | 3.1 | 2.9 |
| Foreign-born | 11.8 | 13.9 |
| Negro | 30.1 | 30.7 |

Certainly, illiteracy is not a race problem, if one means that illiteracy is found in both races. But there is no basis for the information that illiteracy, under the present State systems, threatens the whites more than it threatens the blacks, or that it threatens either.

Let us pass to another set of figures. On page 8 of Judge Towner's report, statistics are cited to prove that illiteracy is not "a Southern problem." This is certainly true in the sense that there is illiteracy in the North as well as in the South, and in every country under the sun. Further, as I shall show against Judge Towner, even the Southern States, under discouraging conditions, have evidenced that, if left free from Federal interference and given time, they can amply meet their own educational problems. The question is one of degree, but Judge Towner has the audacity to make the following comparisons:

Georgia has 389,000 [illiterates] but New York has 406,000. Alabama has 352,000, while Pennsylvania has 354,000. (Italics inserted).

Judge Towner should have added that Georgia and New York have approximately the same population, and that Alabama and Pennsylvania differ by only a few thousands. Otherwise his figures are, to speak mildly, misleading.

There are circumstances under which quotations of this kind may rightly be given rather an ugly name. Bulletin, 1916, No. 35, the report from which Judge Towner probably took his figures, not very accurately, it is true, gives the following data on page 13:

| | Population | Number of illiterates | Percentage of illiterates |
|--------------------|------------|-----------------------|---------------------------|
| New York | 7,410,819 | 406,020 | 5.5 |
| Georgia | 1,885,110 | 389,775 | 20.7 |
| Pennsylvania | 6,007,750 | 354,299 | 5.9 |
| Alabama | 1,541,575 | 352,710 | 22.9 |

New York, then, has an illiteracy percentage of 5.5. Georgia's percentage is 20.7. Pennsylvania has an illiteracy percentage of 5.9. Alabama's is 22.9. Arguing from these grounds, Judge Towner would leave the impression that illiteracy is the same problem in the North that it is in the South. This is nothing less than an inexcusable juggling with figures. But Judge Towner proceeds with the same argument:

Louisiana has 352,000 [illiterates], Mississippi, 290,000, and Texas, 282,000, but Illinois has 168,000, Ohio, 124,000, and New Jersey has 113,000.

True, but what do these figures mean? Precisely the opposite of what Judge Towner implies that they mean. They mean that Louisiana has an illiteracy rate of 29 per cent and Illinois of 3.7 per cent; Mississippi of 22.4 and Ohio of 3.2; Texas of 9.9 and New Jersey of 5.6. I am at a loss to understand why Judge Towner quoted these figures, unless he wished to indicate that while illiteracy is a fearful problem in the South, it is equally menacing in the North; that it is a national peril to be avoided only by the adoption of the Smith-Towner bill.

And that is the real reason. Judge Towner wished to show that the States, Northern as well as Southern, were no longer competent to cope with their local educational problems. He wished to show that "education was breaking down within the States." He wished to show an educational crisis so acute and so general as to demand the immediate creation of a Federal official to distribute Federal money for educational needs within the States. And to show these things, he adopted the expedient of ranking Northern and Southern States according to the actual number of their illiterates, without reference to their respective populations!

The existence of "a national educational crisis" may be emphatically denied. As Senator Thomas of Colorado has well observed, while the State systems are not perfect, all are good and all are improving. Yet Judge Towner can allow himself to write:

The disclosures of the last census as to illiteracy are not yet available, but it is believed that the percentage of illiteracy has not been substantially reduced since 1910. (p. 8).

If education has broken down within the States, and

if the States can no longer solve their educational problems, it is absolutely impossible to explain, how under the present system of State control, *illiteracy has steadily decreased* since 1890. In that year, the first for which I can obtain reliable figures, the percentage for the whole country was 13.3. In 1900, it was 10.7. In 1910, it was 7.7. (Bulletin, 1916, No. 35.) If illiteracy decreases as our schools "break down," we may logically conclude that the best way of insuring a steady decrease is to break them down altogether.

Furthermore, in the twenty-year period, 1890-1910, not a single Southern State, despite peculiar difficulties in the South, failed to cut down its illiteracy record. The following table, taken from Bulletin No. 35, gives the percentage of decrease in the second decade:

| | | | |
|-------------------|------|-------------------|------|
| Maryland | 39.6 | Georgia | 32.1 |
| New Mexico | 39.1 | Texas | 31.7 |
| Arkansas | 38.2 | Mississippi | 30 |
| Florida | 36.9 | S. Carolina | 28.4 |
| N. Carolina | 35.2 | Arizona | 27.9 |
| Tennessee | 34.3 | Kentucky | 26.3 |
| Virginia | 33.6 | Louisiana | 24.6 |
| Alabama | 32.6 | Oklahoma | 5.3 |

Judge Towner's effort to prove that the Smith-Towner bill is necessary because under the present system illiteracy is increasing is a flat failure. Under the prevailing local control, illiteracy is actually decreasing. Interest in education is so general that our colleges and universities can with difficulty receive new students. This new interest in higher education is due to many causes. But it is significant to note that it was born in the very decade of which Judge Towner says: "It is believed that the percentage of illiteracy has not been substantially reduced since 1910." And Judge Towner, closing his eyes to the evidence of a steady decrease from 1890 to 1910, and quite unable to cite any figures for the succeeding decennial period, rests his case on an "it is believed."

The facts show that the States have vindicated their ability to control the problem of illiteracy. The Federal Government has no warrant to do for the States what the States can do for themselves. Even apart from the principle that the Federal Constitution vests the Federal Government with no power of control or direction over education within the States, the actual statistics to which Judge Towner appeals, prove that the Smith-Towner bill with its Federal Department, centralizing education at Washington is wholly unnecessary.

Evidence Lectures in England

GABRIEL M. MÉNAGER

TO the casual observer, the open-air lectures of Hyde Park, near Marble Arch, London, are not without interest. The earnestness of both speakers and listeners, cannot but convince him that one of the effects of the late terrible war, has been to arouse in all hearts a

longing to fathom the great problem of the world beyond and to learn something of God and how to reach Him.

Every evening, and also on Sunday afternoon, Hyde Park is turned into what might well be called, if I be allowed to use the expression, a spiritual market, where dealers in religious merchandise vie with one another in advertising their wares.

Some of the rival platforms have an interest all their own. There is, for instance, the orator of great lung-capacity and staying power. He is of the old, old school, speaks of the Pope as Antichrist, and of the Crucifix, which is erected at the Catholic meeting close by, as a "rotten piece of wood." Then there is the top-hat minister, with his long drawn out sentences, filled with generalities copiously interspersed with Bible quotations. A little farther, a young lady, speaking under the auspices of the Methodist church, is telling the listening public of her happiness since she has found her Saviour, recounting minutely the story of her past life and conversion, entreating all to follow in her footsteps and share her happiness. Next, is a turbaned Hindu exposing, in rather broken English, the religion of Buddha. Then there is the fog-horn orator, a stentorian tub-thumper who occasionally holds a meeting on the flank of the Catholic crowd. His line is low invective and vulgarity. Except from the acoustic point of view, he is harmless.

Some nights I have seen as many as fifteen or twenty different platforms. The audience is, as a rule, sympathetic and intelligently interested. Generally, there will be one or two professional interrupters and hecklers, but not of the very brilliant variety.

At the Catholic Evidence Gild, the most frequent and popular of the speakers is probably Father A. Day, S.J. He is also the first English Jesuit to take part in the work of the Gild. He gave his maiden speech on January 4, 1920, and up to the beginning of August, had delivered more than seventy lectures. Father Day is convinced—and I believe, any one who has heard the lectures would agree with him—that the labor is very well worth while. It is not so much that complete conversions are made, though there have been in the past three months three or four conversions, but rather that inquiry is provoked, prejudices lessened, misunderstandings removed. Interviews are sought, which may or may not have further results, but at least they can hardly fail to clear up some point or other, or at all events establish more friendly relations between the Catholic clergy and the outside public. Progress may appear slow and somewhat precarious, but there can be no manner of doubt that the effect of the Evidence Gild will be immense. The average audience at the Catholic evidence meetings is, I am told, about 500, four-fifths of whom are probably non-Catholics. Not infrequently the number swells to the thousand mark. My personal impression, the few times I had the opportunity

of attending, was that the crowd around the Catholic Gild was far greater than at any of the other platforms. What surprises one most is to see the earnestness with which all attend to the explanations. One evening, a young woman was expounding the ceremonies of the Mass, and, her reverence in doing it seemed to communicate itself to her large audience. Another night it was my privilege to listen to a clear and truthful explanation of the so-called Reformation. Of all places in a public park of London! Yet an interested crowd listened earnestly.

One evening I was the occasion of a somewhat amusing incident which bears a lesson with it. As I went into the park I saw a crowd of about 200, listening to a young man who was loudly asserting that the "so-called Blessed Virgin Mary" was indeed a mother but not a virgin. That was too much. I could not stand the insult, and before I was aware of it, I had called out, challenging the speaker for a proof of his assertion. The young fellow listened to the objections, but could not answer any of them, and the crowd was at once with the objector. The youthful orator tried to keep on with his set speech, but again he was interrupted and reminded that he should attend to the objections. However, he pleaded lack of time, and the crowd gave a hearty laugh. He then spoke a few concluding sentences and attempted to beat a hasty retreat, but the stubborn objector was waiting for him and took it upon himself to scold him for not telling the people the truth, and to urge him to obtain a better knowledge of his subject before he tried again to expound it to others. As a crowd was gathering about them, the poor fellow became rather uncomfortable and showed no anxiety for further discussion. When allowed to go he vanished in a second. So, here is a feature that could be added to the public-speaking apostolate: namely, to have some well-instructed Catholics go about to the different platforms to refute some of the gross doctrines preached. As a rule the speakers, excepting, of course, those of the Catholic Gild, are vague and unconvincing.

I am told, that among the prominent speakers of the London Catholic Gild there are two converts, one from Judaism and the other an ex-Salvationist, who gets up and "gives testimony" with all the fervor of his former coreligionists; he attributes his conversion to the fair-play and the satisfactory handling of the difficulties at the Catholic meeting, a contrast, as he says, to conditions he found elsewhere. This open-air speaking movement which seems excellent is becoming general in England, and new branches of the Gild are being started in many dioceses. It is work like Mr. Goldstein's in the United States, but done on a larger scale. It brings us back to the days of the Friars, and the first Jesuits.

May we express the hope that Catholic America will take up the work. Many, we are convinced, would by that means, be brought to the light of the true Faith or, at least, to a knowledge of our religion.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

Pilgrim and Puritan

To the Editor of AMERICA:

I fear that Mr. Lendrum and I are just using words at cross-purposes. It has always seemed to me that the word Pilgrim is used in the generic sense for the English non-Conformists who landed in New England. These are what Americans generally call, and have called from the earliest times, the Pilgrims. This was the word I used attributing all New England activities to them. Mr. Lendrum insists on making a distinction between the Plymouth and the Massachusetts Bay Colony. That distinction was not made by Webster in his famous oration on the Pilgrims on the two-hundredth anniversary, is not made by New Englanders now and is a recent introduction. Of Mr. Webster's oration John Adams said: "It will be read 500 years hence with as much rapture as it was heard, and ought to be read at the end of every century"; and yet in it Webster speaks of all New Englanders as "sons of the Pilgrims." The recent making of the distinction seems a needless refinement except for very special circumstances.

New York.

JAMES J. WALSH

To the Editor of AMERICA:

In an article, "Free Schools in New England" in the *North American Review* for October, 1824, Vol. XIX, p. 449, the editor of the *Review* makes a declaration which offsets Dr. Walsh's statement that the Pilgrims were the first in New England to start schools. The editor of the *Review* says: "The earliest trace of a free school (in New England) is found in the 'Records of the Town of Boston' (vol I, p. 3) under date of the thirteenth of the second month, 1635, and provides 'that our brother, Philemon Pormont shall be entreated to become a schoolmaster for the teaching and nourishing of youth among us.'" At the end of the same volume of "Records," under date of August, 1636, there is a curious memorandum of subscriptions toward the maintenance of a free schoolmaster for "Mr. Daniel Maude, being now chosen thereto."

I submit this little historical tidbit in the Pilgrim-Puritan controversy. Racially speaking, both are alike; but for religious argumentation they are really separate entities, the two extremes of Presbyterianism and Congregationalism, as it were.

Lowell, Mass.

GEORGE O'DWYER

Lincoln Versus Lloyd George

To the Editor of AMERICA:

The inhuman policy of British reprisals against the non-combatant and innocent people of Ireland may be considered from the viewpoint of President Lincoln. Under similar conditions our Martyr-President refrained from retaliation as is shown in the volume, devoted to his letters and speeches, page 370, edited by Mary Maclean (Unit Book Publishing Co., New York, 1907).

The Confederate Congress on May 1, 1863, passed a joint resolution prescribing that white officers of Negro Union soldiers should be put to death, or otherwise punished at the discretion of the court. At Fort Pillow, April 13, 1864, the Confederate cavalry captured the entire garrison, about 700, and of this number 500 were killed, chiefly colored soldiers. President Lincoln did not order a reprisal.

In a discussion on the propriety of a retaliatory measure Douglas reports that President Lincoln manifested deep emotion by the benignant expression of his face, the tearful look of his eyes and the quiver in his voice. He said that once begun it would be difficult to bring retaliation to an end, that it would bring death to the innocent in cold blood, that only those guilty of killing the colored soldiers when they were prisoners should be punished.

New York.

THOMAS McMILLAN, C.S.P.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, FEBRUARY 5, 1921

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by The America Press, New York.
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSLEIN;
Treasurer, FRANCIS A. BREEN.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 Europe, \$5.00

Address:

THE AMERICA PRESS, 173 East 83d Street, New York, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

Cheques for the American Committee for Relief in Ireland may be sent to the treasurer, J. J. Pulleyn, Emigrant Industrial Savings Bank, 51 Chambers St., New York, N. Y.

Catholic Aid for the Negro

THE Philadelphia *Public Ledger*, commenting on figures recently published by a financial journal, rightly remarks that there is scarcely a parallel in history for the Negro's progress since the Civil War. In 1866, Negroes owned 12,000 houses, operated 20,000 farms, conducted 2,100 businesses, and possessed about \$20,000,000. By 1916, or some fifty years after the Thirteenth Amendment, the number of houses had increased to 600,000, the farms to 981,000, the businesses to 45,000, and the wealth to \$1,110,000,000. In addition, the Negroes direct seventy banks, and edit more than 400 periodicals.

These figures indicate a future full of hope if the Negro, patient under trying conditions, can hold out against the radicals who are now striving to teach him to tear down. Whatever excuses may be offered, the simple truth is that we have never done the Negro full justice. The war-time Amendments, together with the various Civil Rights acts, struck the shackles from his limbs, but did not change the conviction of the white race that the Negro was in every way an inferior being. That conviction will change only as time brings a deeper realization of the truths of nature and of religion. It cannot be removed by force. As long as it lasts, it will operate as a kind of minor slavery, but to try to change it by force will make matters doubly worse.

As is evident from the articles and letters recently published in *AMERICA*, we Catholics owe the Negro a debt in justice and in charity, in the payment of which we have been somewhat sluggish. We need not admit a social equality which in fact does not exist, but we surely cannot exclude the Negro from the law by which we are bidden to do to others as we would have others do to us. Possibly the most practical way of paying our debt is by a generous support of schools and churches for

the Negro in the South. Our contributions to this great cause prove a lack of interest that is scandalous in a Catholic people. If every Catholic in the country contributed but fifty cents a year, the directors of the missions for the Negro would be tempted to think that the end of the world was fast approaching. Our present per capita contribution per year is about five mills.

Here is a practical way of helping the Negro. If we take to heart Our Lord's exhortation to love all men, especially the poor, we need not worry ourselves with the ethnological and social issues of the Negro question. Begin by sending fifty cents for every member of your family to the Reverend Chancellor of your diocese, asking that the money be applied to Negro missions in the United States. Make this sending an annual custom, as annual as Christmas, or your vacation. Thereby you will not only pay part of your debt to the black race, but, it may be, engage an irresistible advocate to plead for you at the bar of heaven, a soul saved for eternity by work which you have made possible.

Who Pays the Government's Expenses?

IF you and I do not pay them, they remain unpaid. There are a number of curious American delusions on the subject of government. Sometimes it seems that these delusions, like the virtues of every patent medicine, are too numerous to mention. But one very common delusion is that nobody pays taxes except people who own real or personal property, such as houses and lands, and cows and pianos, and Fords. The other is that what comes from the Government is a pure gift.

The consequences of these delusions are a high tax-rate, dissatisfaction, and bad government. Some progressive genius suggests that Jonesville build a new park. Jonesville, already *urbs in horto*, may need a new jail or a new almshouse far more than it needs another park, but parks lend a metropolitan air. Jonesville votes for the park, under the pleasing persuasion that the bill will be footed by the local rich men. The simple inhabitants utterly forget that most rich men grew rich by resolutely declining to pay other peoples' bills, and that when they arrive, the habit is too firmly fixed to be uprooted. The park is voted and the taxes go up. Rents also go up, and the price of food, of clothes, of light, and of heat. If in the end, the general populace does not pay in full for its share of the park, there is something wrong with human nature and the principles of arithmetic.

It should not be very difficult to realize that all of us, even if we own nothing more than the clothes we wear, pay directly or indirectly, our share of all taxes. The sooner we grow into that realization, the sooner will we check the public extravagance, especially Federal, which former Secretary Glass has denounced as one of the chief factors in the high cost of living.

As for the other delusion, that what comes from the Government, particularly the Federal Government, is a free gift, it would seem almost obvious that the Gov-

ernment has no private source of income, independent of the people. When the Government wants money, it lays taxes and imposts which the people pay. It uses this money for its own purposes, some of which include the so-called governmental "gifts," experiment-stations of various sorts, for example, the proposed Federal maternity clinics, and the Smith-Townerized schools. The Government "gives," lavishly, largely. But we pay the bills to the last cent. It is true that politics are absolutely unknown at Washington, yet a strange fatality frequently hangs over governmental enterprises. They generally carry a heavy overhead expense, although the wages paid the ordinary worker are small. Federal employees, with the same personal interest in Federal schemes as in their own private projects, are rarer than Republicans in Mississippi. Therefore Federal schemes are not always managed with a maximum of efficiency and a minimum of expense. Therefore, too, Government "gifts" generally mean poor quality at a high price.

Fully three-fourths of the "social legislation" annually proposed in the States and at Washington asks the States and the Federal Government to undertake work that belongs to neither, and which individuals, families and private societies can do far better at a lower price. That is the chief reason why this legislation should be defeated. It is rapidly breaking down initiative and independence, virtues we once thought indispensable in citizens of a free republic. If all of us did our own work as well as we could, and insisted that the Federal Government, in particular, attended to the work marked out for it, we should be happier and less tax-ridden. If the American citizen is ever to be Americanized, he must learn that everybody must pay taxes, and that what the Government supplies as a "free gift" is usually an inferior article for which he must pay a double price.

The Menace of Parochialism

IN the address which the Archbishop of St. Paul delivered last month to the Archdiocesan Union of the Holy Name Society of Chicago, his Grace fearlessly expressed certain unpleasant truths about the condition of "The Church in the United States" to which many of our over-optimistic Catholic publicists seem strangely blind. For in his thoughtful sermon, which is published in the February 8 number of the *Catholic Mind*, Archbishop Dowling reminded his hearers that up to the present the Catholic movement in this country has been essentially parochial. "It does not yet appreciate the economics of combination, the strength of solidarity." The high importance we have hitherto felt, of directing all our energies to building up in America the material side, so to speak, of the Church, has "unduly emphasized the role of the parish unit, which, however necessary, is ordinarily a principle of exclusion and of narrowness." The Archbishop rightly considers this condition of things a grave danger to the Church in the United States and he well observes:

As in this country almost the entire income of the Church has been derived from parochial sources, it has been in consequence unduly stressed and holds a position of importance in our Catholic Church in the United States, which while distinctly strong in parochial organization is lamentably weak in national influence. All that can be undertaken by the parish is attempted and usually it is well done. Even such things as Catholic schools which have no necessary relation to a parish church are, because of our financial system, made its appendage. What the parish does not call for is usually neglected or done in a disorderly fashion.

Thus the literary expression of Catholic thought being outside the range even of the best-regulated parish, is desultory, uneven, inadequate. Nobody who examined the publications which appear on the tables of the public libraries of Chicago or any other large American city in whose vicinities millions of Catholics live, would judge that the Catholic body was anything but a timid, touchy and a surely negligible group of citizens who were not yet acclimated. He would never guess from the papers or the periodicals that were being read or from the books that were being called for that there were twenty millions or more of Catholics in the country, that they were moreover alert and practical and most generous in their contributions to the Church and that there is not perhaps a country in the world today where Catholic men are more ready to identify themselves with their religion than here. The unostentatious piety of a metropolis like this city would be worth a pilgrimage were it not so familiar to Catholics in most parts of the country as not to seem remarkable.

Yet without an adequate literary expression, how can we be sure that our present caste of mind will be that of the next generation? The childlike faith of the first generation of the immigrants' children is not a heritage that will pass without contest to succeeding generations who have no race consciousness save that of the country of their birth. Now the dominant thought of the land is not Catholic, but materialistic. There is scarcely a great daily in the country which does not employ Catholics as editorial writers, yet, so negligible a body are we that not even the sharpest censor could detect a distinctly Catholic thought in them which is not either disputed or patronized. Wherever you go in the country you find the same conditions, prodigious parochial activity and supine indifference to the general needs of the Church. As a consequence, Catholics, where they are strongest, are isolated, out of touch with the community, exerting no influence commensurate with their numbers, their enterprises or their splendid constructive thoughts.

Particularly important and note-worthy is what Archbishop Dowling says in the foregoing passage, about the meager and inadequate character of Catholic thought's literary expression in this country. Perhaps there is nothing that the Church here stands in greater need of just now than an alert, united Catholic-minded and well-educated laity. We shall be quite unable to exert anything like the influence we should on the destinies of our nation unless an end is soon put to that narrow parochialism which cannot discern the perils to our American liberties and Catholic Faith which lie in much of today's radical or bureaucratic legislation; or if these dangers are actually perceived, it is often a narrow parochial spirit too that keeps Catholics from uniting effectively with their coreligionists in protecting our Church and our country from the perils that menace them.

Clear heads and clean hearts, trained minds and brave souls must be fostered and developed in the Catholic laity of this country in order that we may first be quick to

see what should be done to safeguard our heritage of freedom and thus be prompt, energetic and fearless in carrying the necessary measures out. But such a desirable attitude as that is beyond the range, as a rule, of the merely parochial mind and heart. Catholic, however, means universal and the best Catholics are those who at once respond with generous and intelligent sympathy and aid whenever and wherever the Church's high mission is in jeopardy or her eternal interests imperiled.

H. G. Wells, Romancer

WHATEVER may be said of the mythical man in the street, American publishers still take Mr. H. G. Wells seriously. There is small reason why they should not. Mammon not Maecenas is their patron. They do not ask if Mr. Wells be a scholar or an artist, for they know he is a good business proposition. Like "Charlie" Chaplin, "Jack" Dempsey and "Strangler" Lewis, he sells well. Hence they put him in a book. The book is labeled "history" by the binders, is catalogued as history in our libraries, is reviewed as history in our absurd "literary" columns, and, finally, is accepted as history by the mob of the near-cultured but not even half-educated. In any case, they buy, and the publisher cares not for their subsequent rating of Mr. Wells.

At the present moment Mr. Wells is occupying no small space in the advertising pages, as an "historian." Now Mr. Wells might truthfully be described as a romancer of rather a dull type, but he is far more like a bit of Eozoic pottery than he is like an historian. For one thing, it is commonly supposed that the historian seeks the truth and writes it, placarding falsehood for what it is. But Mr. Wells' philosophy gives him no test at all by which he can distinguish what is true from what is false. Probably the one fact, of which he is sure, is that he is nearly sure that truth cannot be attained at all, and he is not altogether sure even of this one dubious fact. For the historian, this is scarcely a competent equipment. It is not safe to trust the building of your boat to a man who entertains doubts as to the objective reality of waves and water. He might neglect to caulk the seams. Nor does one care to purchase gingham from a clerk who argues that since no one can be quite sure of the length of an inch, any measure from thirty-one to thirty-three alleged inches are quite enough for an alleged yard. Life is uncertain enough without importing unnecessary uncertainties.

Mr. Wells is that sort of a boatbuilder and a loyal follower of the dubious clerk. Since truth is an uncertain quantity at best, his premises which string together a series of "perhaps," "probably," "this may be" and "it is not clear that this was not" may rightfully lead to a positive conclusion "therefore, this is." Mr. Wells, the historian, is far wiser than the old darky mammy who pierced a cloud of excuses with a brutally direct "May be ain't is." When one starts out to write history, not as it is, but as one wishes it to be, one quickly perceives

the absurdity of this quaint African philosophy. If truth is always dubious, "may be" and "is" are synonyms.

The ancient theories on the nature of truth, entertained by Mr. Wells, are sufficient to disqualify him as an historian. But Mr. G. K. Chesterton notes another disqualification, namely, Mr. Wells' simple, almost child-like, gullibility. Although rejecting the possibility of arriving at the truth, Mr. Wells, by a wild flight of logic, devoutly believes in that form of extreme Darwinism which today even a Sunday supplement editor rejects. "He still gives adherence to Darwinian theories," writes Mr. Chesterton, "which European biologists of standing have discarded, although he does not claim descent from an anthropoid ape." His ancestor, it would seem, is a remote and hairy animal which Mr. Chesterton believes to be a lemur. None will quarrel with Mr. Wells' desire to grow a family tree. Many Americans are like him, although most of them stop with Adam. But that this romancer still gains acceptance as an historian is a sad commentary on American scholarship.

Rally to Fordham

ONE of New York's oldest and most useful institutions of learning, venerable Fordham College, has been so generous with gifts to accomplished boys seeking adequate preparation for life that it now finds itself without capital enough to meet the enlarged demands made on its generosity by other youths anxious to equip themselves for a career worthy of their talents and aspirations. Instead of capitalizing its slender profits Fordham chose to spend them on the making of men who would render to the city and State services that gold cannot buy. And city and State have gained in character through the self-sacrifice of the college which, up to this date, has never asked recognition even of the services that it has rendered to the commonwealth. Fordham does not intend to change this policy. In appealing to its alumni and friends for help in the crisis that confronts it, the college is not asking praise for past work, nor is it pleading that victories already won be applauded. Its ideal is higher, more unselfish than this; it stands on the public stage seeking opportunity for further labor in a worthy cause. In a spirit of true democratic helpfulness it desires to be allowed to continue its work for society represented by the innumerable boys who are being turned away from its already crowded classrooms. Fordham simply asks that those who have profited by Fordham, help others to the same profit. The college pleads that its work be shared by others capable of bearing part of the burden. This is the substance of Fordham's message: that all men of good-will share with it the joy and responsibility of training men for life. Truly a noble request and one that is sure to find response in the heart of every person interested in the fate of his fellow-man. Fordham has reason for hope and courage; her plea for funds for so noble a purpose will not remain unanswered.

Literature

A SPENSERIAN EXTRAVAGANZA

"EDMUND SPENSER," declared the Professor, in his most encyclopedic classroom manner, "may fittingly be styled 'the English Virgil.' He was born—"

"You had better stop right there," interrupted the Poet, flinging his half-smoked cigarette into the fireplace.

"Do you take umbrage at my conceding the fact of his birth?" the Professor demanded with a fine simulation of academic irony. "He obviously had to be born somewhere."

"I don't see the necessity," declared the Clubman moodily. "Spenser is really one of those canned authors whom you college fellows talk about but whom nobody reads except under compulsion."

The Poet waved his hands deprecatingly. "The Philistine still is abroad in the land, I see; not even Arnold could kill him nor Mencken cut off his head." Then he turned to the Professor. "You mistake me. I grant the fact of Spenser's birth. But that label you've pasted on him—it's inaccurate and misleading."

"The English Virgil?" the Professor repeated. "In crediting me with the invention of that illuminating epithet you do me too much honor. As a matter of fact it was first used by—"

"It doesn't make the slightest difference," declared the Poet. "It's unfair to both the Mantuan and the Elizabethan. It's like calling Bret Harte 'the American Dickens' and Joaquin Miller 'the American Byron.' You ought to know, even if you are a professor, that every man who writes real poetry is *sui generis*—couldn't write at all otherwise."

"But there are parallels and similarities," the Professor protested pompously, "in literature as in life. You can hardly deny that Spenser deliberately imitated Virgil's 'Eclogues' in his 'Shepherd's Calendar' and that in 'The Faerie Queene' he sought to do for England what Virgil in the 'Æneid' had done for imperial Rome."

"Fiddlesticks!" muttered the Poet, impatiently lighting another cigarette. "Since he imitated another poet besides Virgil and lived for a while on the estates of the Desmonds, you might just as well call him 'the Irish Theocritus.' Why labels at all?"

"And why Spenser at all?" the Clubman demanded, as the Professor, abashed, bent over his notes. "Literature is a live thing; why make it a cemetery?"

"If you mean to imply that Spenser's poems are in the nature of a mausoleum," snapped the Poet, "you are merely confessing your own intellectual limitations. The influence of Spenser is an enduring thing. I don't like to hear him called 'the Poets' Poet,' for that's a label, too; but it comes mighty near the truth. Think of what Keats owes to him, and so many others. You could make a list a yard long of poets who derived inspiration from 'The Faerie Queene.'"

"I have such a list," said the Professor, half to himself, "in Drawer 17 of my filing cabinet."

"I'm not talking about his influence," insisted the Clubman. "I'm talking about his poems. Honestly, now, have you ever read him through?"

"Well, not entirely, perhaps," the Poet admitted. "But I like him tremendously and find him wonderfully stimulating. I think the 'Epithalamion' has kept me from emulating Witter Bynner and writing about the under side of soap in a soap-dish. But the Professor here has read every line that Spenser ever wrote, and—"

"I had to," said the Professor meekly, "while working for my Ph.D. For a dissertation, you know, you must take a topic that isn't too hackneyed."

"Or too much alive," grunted the Clubman. "Wasn't it old

Abraham Cowley who said that he read Spenser through before he was twelve years old, and was thus irremediably made a poet. Well, I'll wager nobody has done it since. Today, Spenser is as dead as Cowley himself."

"Everybody quotes Spenser," the Poet protested.

"Yes," agreed the Clubman, "because nobody has the time or the inclination to read him. Do you want to get a precise statement of the normal man's reaction to 'The Faerie Queene'?" He arose and fumbled along a row of blue volumes on a near-by shelf. "Here, listen to this," he continued, opening a book and searching rapidly through its pages. "This was written by Donald G. Mitchell: 'I never read it through continuously and of set purpose; I have tried it—on winter nights, and gone to sleep in my chair; I have tried it, under trees in summer, and have gone to sleep on the turf; I have tried it in the first blush of a spring morning, and have gone—to breakfast.'"

"Oh bosh!" the Poet exploded. "You might just as well quote Walt Mason on the prose of Henry James. Spenser didn't write for the *hoi polloi*. You're like old Polonius; you're for a jig, or a tale of bawdry, or you sleep. There is nothing in Spenser common or unclean."

"That's good!" exclaimed the Professor. "Very excellent good! Elizabethan literature, you know, isn't exactly and pre-vaillingly edifying. Even Shakespeare at times—! Well, Spenser, like Roscommon in the days of Charles II, 'boasts unspotted bays.' It is a real distinction."

"It's a negative virtue," growled the Clubman, poking savagely at the fire. "Spenser, as far as I can make him out at all, was an odious cross between a Neo-Platonist and a Puritan. He had all the defects of both his parents and none of their redeeming qualities. The Neo-Platonists had some virtues."

"Your strictures," said the Poet, "are characteristically unjust and misleading. But we'll let that pass. The fact remains that Spenser was a real poet. He had a way with words. He waves a magic wand that fires the imagination. The fragrant censer of his poetic fancy—"

"He swung under the avid Tudor nose of Good Queen Bess," interrupted the Clubman. "Deny it if you can: Spenser was the prince of time-servers. He was forever fawning on 'Queen Gloriana' and on Sir Philip Sidney and on the Earl of Essex and on anybody else who could steal an estate in Ireland for him or put money in his purse."

"That sounds worse than it really was," declared the Professor juridically. "You forget that flattering exaggerations were the fashion in Spenser's day, and for a long time after. Read one of John Dryden's dedications some time, and see. In some respects, it's the fashion even now. According to the newspapers, every society bride is 'beautiful' and even the most vapid public utterance of a governor or a bishop is 'an inspiring and epoch-marking discourse.' I suppose I miss a lot because I'm a trifle near-sighted and slightly hard of hearing."

"At any rate," soliloquized the Poet, after a while, "Spenser didn't gain so very much by his courtly flatteries. Poor fellow! That Irishman, Roche, led him a merry chase of it with everlasting lawsuits, and the Irish rebels burned his house over his head and drove him to starvation. But it was written in the stars, I suppose. To be a poet," and he sighed somewhat effusively, "is to be marked out for suffering and disaster."

"You seem to bear up pretty well under your afflictions," commented the Professor archly. "But then your poetry is not in all respects Spenserian, and you haven't married into the family of the great Earl of Cork. And, by the way, I'm curious to know if Spenser was really happy in his union with Elizabeth Boyle. Certainly, Spenser didn't have much else to thank Ireland for."

"And Ireland had less to thank Spenser for," said the Clubman, rapidly pacing the hearthrug. "Poet or no poet, he was a contemptible bigot. You've read him through, haven't you? Well, did you ever know him to miss a chance to take a rap at the Catholic Church?"

"He wrote according to his lights," the Poet suggested soothingly. "Nobody was an innocent bystander in affairs religious in those days. And you must not forget that he was a child of Catholic tradition almost without knowing it. Some years ago Miss Hickey published an article showing how 'The Faerie Queene' is susceptible of a very decent interpretation in the light of Catholic dogma."

"I have worked out something of the sort myself," said the Professor ruminatively. "I'd like to show you some rough notes I have in Drawer 43 of my filing cabinet."

"And I," said the Clubman, shaking a monitory finger, "would like to show you some rough notes I have right here in my head. It's a great idea, and if I knew how to write pale poetry like the Poet writes or languid lectures like the Professor writes, I believe I'd do something with it. I'd take up Spenser's 'View of the State of Ireland'—I confess I've read that through, for his prose is fairly decent—and try to prove that in urging harsh and barbarous measures for crushing out the spirit of the Irish people, Spenser deserves to be hailed as the preserver of Ireland's national spirit and the remote progenitor of Sinn Fein. That," he concluded lamely, while the Professor stared blankly and the Poet yawned, "is intended for irony."

"Irony is in very poor taste where Spenser is concerned," volunteered the Poet. "To those who knew him he was always 'the gentle Spenser.' That gossip old Jew, Isaac Disraeli, couldn't find a trace of any satire aimed at the author of 'Colin Clouts Come Home Again.'"

"It's easy to see why," the Clubman explained. "Spenser was an Englishman too absurdly self-centered to know what satire is. You know the type, Professor. The sort of man who has no sense of irony because he has no sense of humor. Spenser belongs, with Milton, Wordsworth and Tennyson, to the Loyal Order of the Humorless Great."

"The Professor folded up his reading glasses and prepared to leave. "Your generalizations are very confusing," he said. "It seems to me that Milton knew something about irony. I shall make sure of it before I sleep tonight."

"You'll consult Drawer 606 of that absurd filing cabinet, I suppose?" queried the Clubman as he poured a stirrup cup.

"Not at all," remonstrated the Professor, as he dubiously eyed the libation. "I shall consult Mrs. Professor."

BROTHER LEO.

THE OLD HOME

I know an old, old house beside
A lost old road among the hills,
Wistfully watching through the years,
With tear stains on the window-sills.
I know for whom the old house waits,
And so I dare not pass that way,
For fear that it should question me
And learn the truth I cannot say.
For just beyond that dear road's bend,
Screened from the sad old window eyes,
Those forms that house would greet lie hid
Unmindful of the summer skies.
The past looks from that worn old face,
That ever seems to question me
Of why the loved ones come not back.
O winds, destroy it reverently.

THOMAS KNAPP, S.J.

REVIEWS

Italy and the World War. By THOMAS NELSON PAGE. \$5.00; **Idling in Italy.** By JOSEPH COLLINS. \$3.00. New York: Charles Scribner's Sons.

The writers of these volumes had exceptional opportunities for the study of their subject. From 1913 to 1919 Mr. Thomas Nelson Page was American Ambassador at the Court of Victor Emmanuel. He saw Italy enter the Great War, witnessed her defeat at Caporetto and her subsequent and almost unhopied for victory at Vittorio-Veneto. His official position gave him an intimate view of events which was denied to any other American observer, and Mr. Collins visited Italy during the war and has seen much of its people. The American Ambassador does not write a formal history of Italy's part in the war, but merely outlines the story of her historic and actual relation to what he calls the greatest revolution in the annals of history. He divides the work into three parts. The first gives in outline the history of the Italian people under the Holy Roman Empire, the second contains the story of the evolution of Italian consciousness, the third that of her diplomatic and military struggles in the great world contest just closed. The writer is in genuine sympathy with the idealism of the Italian people. No one who knows Italians well can fail to be impressed with this national characteristic. It flamed out, not too wisely perhaps, as subsequent events proved, in their entrance into the war. That entrance has often been ascribed to mere commercialism, but the author's always interesting pages will point out to the reader that the war was in the eyes of the Italian people and its statesmen the great opportunity to round off the national independence and be rid for ever of all interference from their old foes, Austria and the Hapsburgs. That has been accomplished but at what a frightful cost! For Italy's dead count half a million, her wounded a million and a half.

In admirable pages the writer tells of the tragic disaster of Caporetto and the impending ruin that was averted only by the heroism of the Italian soldier. The final victory of Vittorio-Veneto forms a fine piece of historical writing. In the most emphatic manner Mr. Page clears the Holy Father, the Catholic chaplains, Sisters and nurses on the Caporetto front of the slanderous charge that the appalling disaster was caused by their unpatriotic "defeatism" and pacifism and that they had sowed the seeds of mutiny among the troops. To the heroism of the Catholic chaplains he pays a well-deserved tribute. On the other hand, it is hard to understand his admiration for the "quartet" that achieved Italian unity, Victor Emmanuel II, Mazzini, Garibaldi and Cavour. The treachery and injustices found at almost every step in the work of these dark conspirators revolts every lover of true liberty. Italian unity could have been achieved by nobler means than those chosen by this unscrupulous junta. If so, it would be stronger today.

"Idling in Italy," a series of essays on Italian subjects mainly, will convince the reader that its author is a writer of unusual powers. Though he superabounds in medico-psychopathological terminology, he writes with vigor, with originality and color. He gives us searching analyses of Gabriele D'Annunzio, the Futurist school of writers, and of President Wilson's character, but they are marred by studied antitheses. To a certain extent he knows Italy. But as in "Saints and Sinners," one of the essays, he shows that he does not really understand the true soul of the nation. He has a sneer for the Pope, whom he represents as eating out his heart because he is not allowed to be a temporal sovereign, thus to be, as he says, the antithesis of Him whose vicar he claims to be. Mr. Collins spent two years at one time in Rome, but it was "rarely," he writes, that "its practices or its preachings disturbed my spiritual equanimity, my belief in God, or my fathomless faith." These innuendoes are unworthy of a serious and unprejudiced writer. Such passages are not infrequent in Mr. Collins's work. Let it be added in his favor,,

however, that he has no sympathy for the unclean and decadent D'Annunzio or the salacious outpourings of Da Verona.

J. C. R.

Napoleon the Third. The Romance of an Emperor. By WALTER GEER. Illustrated. New York: Brentano's.

The story of the remarkable career of the man who made the Second Empire in France is told in this book. It has all the interest of a romance and the reliable information that goes with accurate historical writing. The author has had the advantage of gaining access to a mass of documents held by the Imperial family with the result that the reader gains first-hand testimony in weighing the character of Napoleon III. Mr. Geer's treatment of his subject is sympathetic. Yet his sympathy does not carry him over the borderland of fact. A less careful writer would have been swayed by the striking character that held France to the forefront of the nations during the greater part of his reign. But the author has not fallen into eulogy or vituperation. He masses his facts and interprets them. He finds all the lovable qualities that made Louis Napoleon Bonaparte the idol of his friends, but he also finds other traits and weaknesses, such as a spirit of compromise where compromise was fatal, and too little regard for the moral law when infatuation gripped him. The Empress Eugenie had much to complain of in the conduct of her imperial consort.

Napoleon III believed himself a man of destiny. One idea possessed him: to rule France as emperor as his uncle had ruled it. Two unsuccessful attempts to secure supreme power did not daunt him and he finally won his ambition. Under his sway France prospered, for he had the welfare of the nation at heart. His domestic policy was good. At first absolute in his rule, he believed in gradually developing liberalism in the Empire. But Italy and Mexico, his foreign ventures, were disastrous.

The doom of Napoleon III was sealed in the Franco-Prussian War. Yet this was not his making. The Ems dispatch falsified by Bismarck precipitated the crisis that brought Napoleon's dynasty down with a crash. The nation had not hearkened to the warning of the Emperor that adequate military preparedness was a necessity. By no means a military genius, he took the field at the head of a small and ill-equipped army. Old and suffering from a mortal malady at the time, Sedan marked the end of his career. He paid the penalty of failure though he was by no means alone responsible for the failure. When all is said for and against the character of Napoleon III, he will not suffer by comparison with the dominating figures of the world in which he moved.

G. C. T.

England in Transition, 1789-1832. A Study in Movements. By WILLIAM LAW MATHIESON, LL.D. New York: Longmans, Green & Co. \$6.00.

The two-score years covered by this work are in many ways the darkest and most depressing in the social history of England; and though it cannot be said that Dr. Mathieson's style of writing and method of treatment make the story of the period particularly interesting to the general reader, students of sociology will find the book a valuable storehouse of facts regarding the inception of numerous reform movements that are developing still. Prohibitionists, for instance, will be interested to learn that in the middle of the eighteenth century, Englishmen consumed annually six gallons of "accursed spirituous liquors" a head, whereas nowadays each freeborn Briton drinks only one gallon a year. The condition of English prisons during the period the author's book treats of is now so well known that his pages on the subject contain little that is new, though the way the wealthy Bishop of Ely, who owned the town jail, saved himself the expense of repairing it by "chaining the prisoners on their backs to the floor with a spiked iron collar round their necks and a heavy iron bar over their legs," suggests cynical reflections. Light is also thrown on the state of the pious English church-

man's conscience when we read that the society for the Propagation of the Gospel owned an estate in Barbadoes which was cultivated by slaves but the society refused to provide for their Christian instruction.

The laws that were enforced in those days against combinations of workmen should make a modern capitalist regard the period as his golden age. In 1799, for instance, an act was passed "which made it criminal for workmen under a penalty of three months' imprisonment to combine or even as individuals to hamper in any way the action of their employers." Pauper children, scarcely one of whom was more than eleven years old, were farmed out to contractors who worked them about twelve hours a day, yet we are assured by the veracious observer that "content smiled on every little countenance." It is amusing to read that Windham, the politician, earnestly opposed an attempt made in Parliament early in the last century to suppress the sport of bull baiting on the ground that,

If the masses were to be deprived of such amusements as this, they would become graver and more serious, and consequently an easy prey to Methodists and Jacobins who if not fellowconspirators against the established order, had at least this fault in common, that they taught the people to read.

In writing of Catholic Emancipation and the Reform bill of 1832 the author does not give Daniel O'Connell and those he represented enough credit for the success of the movements. Many an English Catholic Tory of today who sternly refuses to let Irishmen have their own country owes it chiefly to the Irish Catholics of a hundred years ago that he is permitted to be heard in Parliament at all.

W. D.

BOOKS AND AUTHORS

Stray-Aways.—Miss E. CE. Somerville is so loath to be disassociated from the late Martin Ross, her literary partner, that she has rummaged far and wide for some sixteen old essays by her friend which she has now put into a book along with seven of her own and called the collection "Stray-Aways" (Longmans, \$5.00). But the critical reader will hardly consider all of them worthy of preservation. Several reflect the "superior" air of the Protestant exploiter of Ireland, others describe the art-student's life in Paris, others give an account of a trip the authors made to Denmark in 1893 and the volume ends with some more recent literary papers by Miss Somerville, the best of which are "Ireland, Then and Now" and "Stage Irishmen and Others." In a good review of Dr. Joyce's "English as We Speak It in Ireland" the authors quote a number of amusing colloquial Irish expressions like, "He could quench a candle at the other side of the kitchen with a curse," "He's neither glad nor sorry like a dog at his father's wake," and "Child of grace! It's not for the sake of a pinny you and me'd fall out!"

"The Privilege of Pain."—Mrs. Leo Everett, who is an invalid herself, jotted down from the books she read all the instances she could find of eminent men and women—whether poets, artists, scientists, soldiers, statesmen or saints—who achieved great things in life in spite of being afflicted with incurable maladies or impaired faculties. She has now published in a valuable little book called "The Privilege of Pain" (Small, Maynard) the results of her investigations and reflections. Leonardo da Vinci and Goethe are the only great geniuses that she found "superabundantly healthy"; Prescott, Heine, Milton, Pascal, Luxembourg, St. Catherine of Siena and St. Ignatius Loyola being among those who made shining names for themselves in history, notwithstanding the heavy handicap of ill health. "One of the greatest advantages of invalidism," the author remarks, "is that it frees us from petty obligations, unworthy pleasures, and meaningless conventions." In a good chapter called "Pain the Great Teacher," Mrs. Everett well observes:

The efficacy of suffering in promoting the growth of the

spirit seems to me to lie chiefly in the fact that it does for us what we so seldom have the courage to do for ourselves. It sweeps away all the rubbish and dust of life. In the blessed emptiness induced by this mental house-cleaning we are able, often for the first time, to separate clearly the essential from the unessential.

Kate Douglas Wiggin writes a good preface to the little book.

Religious Statistics.—"Religion and Business" (Macmillan, \$2.75) by Roger W. Babson, contains valuable statistics. Charts and figures prove beyond question that our nation is churchless. The author confuses churches, religion, and religious sentiment. He applies the physical law of action and reaction to righteousness, and pleads with the business man to take up religion as a business asset, and urges the churches to dispense with theology and take up "service." The religion of the future will dominate the world because the religion of the future will make all men more prosperous. A blend of pragmatism and naturalism seems to be the author's idea of religion. As a statistician he is noted and the only worth-while section of his book is the statistical part which would have made a very good pamphlet. —Frazier-Soye, 155 Rue Montmartre, Paris, are bringing out a richly illustrated "*Histoire et Description de la Cathédral de Tours*" by Canon H. Boissonnot at 300 and 500 francs a copy. Stokes will publish two books by Mr. Theodore Maynard, the English Catholic who is now lecturing in this country, a novel called "The Divine Adventure" and "The Last Knight and Other Poems." Kenedy will shortly have ready Shane Leslie's "Henry Edward Manning: His Life and Times" and Leslie Moore's "The Greenway."

Miss Guiney's "Charm."—To the February *Bookman* Jessie B. Rittenhouse contributes a good paper on the late Louise Imogen Guiney's personality and genius. The author describes a visit she made the poetical postmistress of Auburndale and concludes with this appraisal of Miss Guiney's literary gifts:

It [her work] will always gather about it the discriminating few who will be the arbiters of tomorrow. It draws richly for its sources upon the beauty of yesterday, reaching back at times to an archaic simplicity which, because it is strange to our modern ears, seems like sophistication. No style so personal, so distinctive, has appeared in poetry in recent years, and it is safe to say that no individuality has so shaped the expression of its art. Her touch both in prose and poetry is unmistakable, nor could one mistake the temperament behind it. With all her passion for letters, her passion for life was greater, and her verse is instinct with a zest that invigorates like a breath of mountain air. Knowing always the struggle inseparable from work which could never appeal to the crowd, she still held her way gladly and made her wants commensurate with the return which life had made her.

The New York *Evening Post's* *Literary Review* for January 15 republished a delightful biographical essay by Miss Guiney called "My Literary Career" and Miss Katherine Brégy began the January *Catholic World* with a sketch of the poet's career and a discerning criticism of her works. "Hers was a hidden life," the author remarks, "consecrated as that of a nun . . . Through her own life and all her work the great Candle [of her Catholic Faith] shone unflinchingly. She walked the changing ways of a much changing century with the eyes of her own Risen ones, *Beati Mortui*":

Blessed the dead in spirit, our brave dead
Not passed, but perfected:
Who tower up to mystical full bloom
From self, as from a known alchemic Tomb:
Who out of wrong
Run forth with laughter and a broken thong;
Who win from pain their strange and flawless grant
Of place anticipant;
Who cerements lately wore of sin, but now,
Unbound from foot to brow,
Gleam in and out of cities, beautiful
As sun-born colors of a forest pool
Where Autumn sees
The splash of walnuts from her thinning trees.

BOOKS RECEIVED

- Benziger Brothers, New York:**
The Mother of Christ; or, the Blessed Virgin Mary in Catholic Tradition, Theology and Devotion. By O. R. Vassall-Phillips, C.S.S.R. \$2.50; Faith and Duty, a Course of Lessons on the Apostles' Creed and the Ten Commandments for Children of Eight to Ten Years. By Judith F. Smith. With a Preface by the Rev. Stanislaus St. John, S.J.; Missale Romanum, ex Decreto Sacrosancti Concilii Tridentini Restitutum, a Pii V Pontificis Maximi Jussu Editum, Aliorum Pontificum Cura Recognitum, a Pio X Reformatum, et, Ssmi D.N. Benedicti XV Auctoritate Vulgatum. Editio Juxta Typicum Vaticanum.
- The Catholic Social Guild, Oxford:**
Catholic Forces, a Review of the National Catholic Congress, held at Liverpool, August, 1920. 1s. 6d.
- The Dearborn Publishing Co., Dearborn, Mich.:**
The International Jew. The World's Foremost Problem. Doubleday, Page & Co., Garden City:
Waiting in the Wilderness. By Enos A. Mills. Illustrated from Photographs. \$2.50.
- George H. Doran Co., New York:**
The Girl in Fancy Dress. By J. E. Buckrose. \$1.90; The First Sir Percy. By Baroness Orczy. \$2.00; The Splendid Folly. By Margaret Pedler. \$1.90; Immigration and the Future. By Frances Kellor. \$2.00; This World of Ours. By J. H. Curle. \$2.50; The Days Before Yesterday. By Lord Frederick Hamilton. \$4.00; A Naval History of the War, 1914-1918. By Henry Newbolt. \$5.00; Nerves and the Man. A Popular Psychological and Constructive Study of Nervous Breakdown. By W. Charles Loomore, M.A. \$2.50; The Crisis of the Naval War. By Admiral of the Fleet, Viscount Jellicoe of Scapa, G.C.B., O.M., G.C.V.O. With Eight Plates and Six Charts. \$7.50; The Monster. By Horace Blackley. \$2.00; Seed of the Sun. By Wallace Irwin. \$2.00; The New Jerusalem. By G. K. Chesterton. \$3.00; The Owl Taxi. By Hulbert Footner. \$1.90; Body and Soul, a Play in Four Acts. By Arnold Bennett. \$1.50; The House in Dormer Forest. By Mary Webb. \$2.00; Malcolm Sage, Detective. By Herbert Jenkins. \$1.90.
- E. P. Dutton & Co., New York:**
Principles of Freedom. By Terence MacSwiney, Late Lord Mayor of Cork. \$2.00; Saint Columba of Iona, a Study of His Life, His Times, and His Influence. By Lucy Menzies; The Valley of Vision. With a Preface by the Bishop of Edinburgh. \$1.50; Democracy and the Human Equation. By Alleyne Ireland. \$3.00; How It All Fits Together, a Novice's Introduction to the Game of Life. By Leonard Alston, Litt.D.; The Greek Orators. By J. F. Dobson, M.A., Professor of Greek in the University of Bristol; Among Italian Peasants. Written and Illustrated by Tony Cyriax. With an Introduction by Muirhead Bone.
- Ex Typographia Guinart et Pujolar-Bruch, 63, Barcinone:**
De Opere Messianico Oratio Habita in Collegio Maximo Sarrianensi S. Ignatii, Societatis Jesu, A.R.P. Joannes Rovira, S.J. in Sollemni Studiorum Exordio.
- Ellexpuru Hermanos, Alameda de Mazarredo, Bilbao, Spain:**
Tractatus de Gratia Christi; Auctore Blazio Beraza, S.J., in Collegio Maximo Oniensi Sacrae Theologiae Professore. Tractatus de Deo Creante. Auctore Blazio Beraza, S.J.
- The Four Seas Co., Boston:**
Morning, Noon and Night. By Glenn Ward Dresbach.
- Harper & Brothers, New York:**
The Mysterious Rider. By Zane Grey. \$2.00.
- B. Herder Book Co., St. Louis:**
A Commentary on the New Code of Canon Law. Vol. VI. Administrative Law (Can 1154-1551). By the Rev. P. Chas. Augustine, O.S.B., D.D.; Pardon and Peace. The Last Chronicle of an Old Family. By H. M. Capea. \$2.25; Sermons and Notes of Sermons. By Henry Ignatius Dudley Ryder, Priest of the Birmingham Oratory. \$1.50; Elements of Economics. By Lewis Watt, S.J., B.Sc., (Econ). \$0.15.
- The Jewish Publication Society of America, Philadelphia:**
History of the Jews in Russia and Poland, from the Earliest Times Until the Present Day. By S. M. Dubnow. Translated from the Russian by I. Friedlaender.
- The Kelly Publishing Co., Philadelphia:**
The Story of the Knights of Columbus Pilgrimage, 1920. By P. H. Kelly.
- P. J. Kenedy & Sons, New York:**
June Roses for the Sacred Heart. \$0.50; Catholic Thought and Thinkers. Introductory by C. C. Martindale, S.J., M.A. \$1.75.
- Alfred A. Knopf, New York:**
Andalusia, Sketches and Impressions. By W. Somerset Maugham. \$3.00.
- Longmans, Green & Co., New York:**
History of Great Britain. By T. F. Tout, M.A., F.B.A. \$2.50; God and the Supernatural, a Catholic Statement of the Christian Faith. Edited by Father Cuthbert, O.S.F.C. \$5.00; The Divine Soliloquies of Gerlac Petersen, Canon Regular of Deventer. Translated from the Latin by Monialis. \$1.40; Ireland in the European System. By James Hogan, Professor of History, University College, Cork. Vol I. 1500-1557. \$5.00.
- The Macmillan Co., New York:**
The Nation and the Schools, a Study in the Application of the Principle of Federal Aid to Education in the United States. By Bagley and Keith; The Cross of Pearls, or the Story of a French Family in the Fourteenth Century. By Mrs. Catherine Bearn. Illustrated by C. E. Brock; The Boys That Ran Away. By D. Y. Mills; Helps for Students of History. A Guide to Franciscan Studies. By A. G. Little. 1s 6d.; La Guyenne Pendant la Domination Anglaise, 1152-1453. Par Charles Belmont. 1s 4d.; Ecclesiastical Records. By Claude Jenkins. 1s 9d.
- Oxford University Press, New York:**
Divorce. By Charles Williams.
- Parke-Harper News Service, Little Rock, Ark.:**
The Life Story of Albert Pike. By Fred W. Allsopp.
- Frederick Pustet Co., Inc., New York:**
The Palace Beautiful, or the Spiritual Temple of God. By the Rev. Frederick A. Houck.
- Silver, Burdett & Co., Boston:**
Teacher's Manual Vol. II. The Progressive Music Series. Catholic Edition Edited by Rt. Rev. Joseph Schrembs, D.D., Rev. Gregory Huegle, O.S.B.

EDUCATION

Mr. Harding and the Home.

IN an address delivered some weeks ago at Marion, Ohio, our President-elect, Mr. Harding, touched upon certain matters that should interest us all very much. The address was given before the Ohio Federation of the Child Conservation League. As reports have it, Mr. Harding would introduce a new department into the Government, a Department, namely, of Public Welfare. As a consequence he would have a new member in his cabinet; and the assumption is that, not unlikely, the new member would be a woman.

Not everyone will agree that the new Department with its new cabinet member is either necessary or expedient. Many will claim that the cabinet is amply large as it is. If we keep on creating portfolios, and adding cabinet member to cabinet member, we shall have eventually not a round table of advisers, but a senate of debaters, with formal laws of speech, rebuttal, precedence, and other lets and hindrances to prompt decision and quick action. The new member will have his or her say in all matters proposed for the cabinet's consideration. In how far will expertness in handling household affairs, and astuteness in composing domestic strife fit one for determining the policy of, say, the Navy or War Department? Again, there is the question of expense; for of course a new portfolio means new salaries. The Department of Commerce has about nine divisions or bureaus. We can hardly expect Public Welfare to do with fewer. Public Welfare is a comprehensive term, and it is hard to tell what it may include. "Specialists" have a knack for amplification that would raise envy in an old-fashioned orator. At any rate, let us hope that Public Welfare, if it comes, will not attempt to "standardize" the home.

IMPORTANT AND PRACTICAL

HOWEVER, the question of a new cabinet member is still unsettled. Mr. Harding treats of other matters which are urgently practical and of greater importance. "Whether we may esteem it wise or unwise," he says, "the modern mother must realize that society disposes more and more to take from her control the training, the intellectual direction, the spiritual guidance of her children." He mentions, for instance, the day nursery, the kindergarten, the public school, the high school, the college, the university. We may have our misgivings about this intrusion into the home, but "increasing specialization in industry, crafts, professions," makes it inevitable. The moral training of children depends, in greatest measure, on the mothers; but now "mothers have intellectual, social, and industrial obligations that place them in a changed relation to the upbringing of their children." He continues: "Personally I may confess to a certain old-fashioned prejudice against the tendency of our times. I would be glad if we could see our way clear to maintain the traditional relations of father, mother, children, and the home."

A FALLACY

THERE is no doubt that the moral training of children depends, first of all, on parents. The mother coming into more constant touch with them, more will depend on her. It is commonly enough recognized that children cannot be well formed in a home where the teaching of good conduct is neglected. But altogether too much has been granted to the conditions of our times. We have assumed too readily that life in our large cities, at least, makes it impossible for the ordinary parent to establish that wholesome régime which Mr. Harding calls "the traditional relations of father, mother, children, and home."

Now, in what do these "traditional relations" consist? Simply in the fact that parents have a natural and real authority over their children, and that children have a natural duty of obedience to their parents. When a child is born, there arises forthwith a moral union between parents and child. By the law of nature

these are urged to strive for a common good, namely, the good of the race. And no demonstration is needed to show that if there be no cooperation on the part of the parents, and due submission on the part of the child, the end intended by nature cannot be compassed. Respect for lawful authority must first be taught in the home. In the home, the young must first of all be impressed with the truth that inexperience needs guidance, that self-restraint is necessary for rational living, that disobedience is the germ of future lawlessness. If all the homes in a State were properly organized and managed, there would be few difficulties in the preserving of public order. This, I take it, is what Mr. Harding has in mind when he expresses the wish that we could see our way to maintaining "the traditional relations of father, mother, children and home."

WHY NOT PRESERVE THE HOME?

BUT why cannot these traditional relations be maintained? We are told, for one thing, that living in tenements is anything but conducive to family life. Space is lacking; the very living room must often be used for sleeping quarters. Instead of a yard to play in, the children must use the street. Then the father is away all day taken up with earning the wherewithal to support his family. The mother has no time for training the children. She must busy herself with housework, or, it may be, with some employment that will add to the common funds, and help to "make ends meet."

Well, let us suppose that the family lived not in a tenement, but in a roomy house, and had a sufficient income. What difference would that make? The children would have a playground. In the house there would be ample space. Conditions would be better by far for the establishing of family life. But unless other elements are added, there will be no nearer approach to a home than when the family lived in a narrow and crowded tenement. A home is not a mere family shelter, however commodious and luxurious it may be. One will find a home in many a poor tenement, whilst many a fine dwelling is, for both parents and children, little more than a rest-house and an eating place for the family; or a refuge of convenience where one may retire to the privacy of one's own apartments. A home and a mansion are not synonymous. Fine appointments will not make a home, any more than the habit will make the monk. "It is the spirit that quickeneth;" and, in the case of the home, the spirit is "the traditional relation of father, mother, children." There must be the coordinate authority of father and mother,—the authority not of the iron rod of law, but rather that authority which is all the mightier because it is founded in the sense of responsibility to God and to the State; and, while firm and virile, is moreover self-sacrificing, and watchful, and forbearing, and sympathetic and tender. Until such authority makes itself felt these "traditional relations" cannot begin, there can be no home.

After all, children realize that they need guidance. If they do not, they must be made to realize it. Teachableness is a prime requisite, especially in the education of the young. Why cannot this quality of teachableness be cultivated in a tenement? It can. If it is not, the fault belongs to the parents, who are not willing to put themselves to proper pains.

Nothing can free parents from this obligation of endeavoring to make a true home. Social calls, however pressing, are not a valid excuse. Neither is political ambition, nor the desire for a competency, nor personal comfort, nor pleasure, nor the apparent or real good of others outside the home. The children have first title; and surely parents who are desirous of doing a service to their fellows and to the State must realize, if they reflect at all, that nothing they can undertake is at all comparable to the duty and privilege of rearing their children in such wise that they will prove themselves God-fearing and loyal citizens.

THE QUESTION OF SCHOOLS

WE have a word to say about another point of Mr. Harding's address. He does not approve of private schools, but prefers that children should be trained in the public schools. Yet he proclaims that the need of the hour is the fostering of religious life in our children. Strange; for everyone who has given thought to the matter has been forced to conclude that religious teaching is not possible in our public schools. Various schemes have been tried, but not one has succeeded. Furthermore, religion, to have practical effect, must not be of the detachable-button type, put on or taken off as emergency or expediency may require. Quite otherwise, religion must be woven into the warp and woof of our being; it must school the intellect, the imagination, the will; it must be like the breath of our life, purifying and enlivening all we do. That the public schools do not attempt anything of the sort is so clear and so widely admitted, that there is no call to animadvert upon the matter at greater length.

F. J. McNIFF, S. J.

SOCIOLOGY

The Workingman and Smith-Towner Taxes

WHEN you lose your job, or return to work after a manufacturer's strike, with a twenty per cent reduction in wages, you do not at once place an order for a Rolls-Royce. Luxury must wait upon the bills of the butcher and baker. You do not look about for new ways of spending money, when you have little, and face the project of having less.

This is sound philosophy, except when applied to the Smith-Towner bill. I have compared this measure to a Rolls-Royce, because I have no dictionary of comparisons at hand. I therefore apologize to the makers of that expensive toy, and withdraw the comparison. Let me liken it, then, not to a summer's day, but to an anaconda, which, counsels Burgess, I should not advise. And who wishes an anaconda, especially when the market price is high?

JUDGE TOWNER'S HOPES

THIS Smith-Towner bill authorizes an annual Federal appropriation, to begin with, of \$100,000,000. Judge Towner laughs at the very idea that this sum will ever be increased: Oh, dear no! In fact, he is confident that this total will never, never be called for. This does credit to his faith in human nature, but not to his knowledge either of it or of Washington politics. For it is rare, I believe, that sums in the Treasury, stamped as the property of some Department, and marked "to be delivered on demand," are left to gather dust. The demands, as the yearly debates in Congress invariably show, always exceed the possibility of delivery. Once inaugurated, Departments, bureaus, and even policies, develop a power of expansion almost uncanny. Statesmen so intimately acquainted with the spirit of the Constitution as Jefferson, Madison and Monroe, held that Congress could not spend even a penny on internal improvements. But with the policy once begun, Congress has spent more than a billion dollars on rivers and harbors alone. I knew one of these irresistible floods in my boyhood days. In the dawn a good many people used to mistake it for a dewy meadow.

The Department of Agriculture, in particular, like those curious animals in the biologies, seems to reproduce itself by a process of scission. It set out in a humble way but now spends millions on such work as inquiries into the diseases of ginseng, the planning of hog-pastures, the eradication of the cotton-tick, and the care of butter. Although it began with an appropriation truly Franciscan, it has flourished exceedingly in the hothouse atmosphere of centralization and bureaucracy. One single bureau, Forestry, increased its demands from \$7,280 in 1894 to something more than \$5,000,000 in less than twenty years.

Senator Smoot said in a Senate debate last winter, that he had

never heard of a bureau which did not begin by protesting that the modest initial appropriation would never be exceeded, or "hardly ever," or of one which within a very few years did not demand and get sums from five to ten times the original appropriation. That, after all, is only human nature, and as the machinery established by the Smith-Towner bill is administered by human beings, I do not look for an exception. Quite the contrary. Our schools are growing day by day. The cost of maintaining them rises with the market. If the Federal Government proposes to keep up to the level, the original appropriation of \$100,000,000 will be far too small within a few years. In 1914, the city of New York spent about \$40,000,000 on its schools. For this year 1920-1921, it proposes to spend about \$87,000,000, and realizes that the needs cannot be fully met even by that huge sum. Decidedly, the city of New York has no money to lavish on schools in Florida and Mississippi. Charity begins at home.

WHO PAYS THE BILL?

BUT where is the Government to get this annual appropriation of \$100,000,000? There is no escape from the answer that the Federal Government is going to get that money from your pocket and from mine. "The people of the States who think they are getting something extra out of the National Government," said Senator Brandegee last December, "something that will not come out of their own people are, of course, mistaken." Why? "The State will tax its citizens for its share, and then the National Government will simply tax the State over again to get its share. The people of the States are going to pay for this thing, whether it is done by the States, or by the Federal Government, or half and half by the Federal Government and the States."

To call the Smith-Towner bill a "thing" may be somewhat invidious, but Senator Brandegee's explanation is quite correct. Years ago John Fiske lamented the prevalence of the delusion that whatever comes from the Federal Government is a gift. Were he here today, he would lament more loudly the spectacle of political Congressmen urging "fifty-fifty" legislation, on the ground that it conveys a gift from the Federal Government to the States. Under the circumstances, Senator Brandegee had to be elementary. He did not explain, as he might have done, that whenever money goes to Washington in a mighty flood, it returns to the States as a thin rivulet wearily working its way through a desert of Federal sand. When a State desires to support its schools, the best policy is to raise money for that purpose and spend it for that purpose, without sending one penny to Washington for the support of a bureau or department. And if a State does not care to have good schools, in that fact no cogent reason can be found why a progressive State should be forced to foster dependence and mendicancy.

There could not be a worse time for more Federal taxation. We have already reached the limit. As Governor Miller of New York recently said in an address to the State Bar Association: "We are solvent today, only because of the power to tax, and the power of taxation is actually being exercised today almost to the extent of destruction." The Governor was referring particularly to Federal expenditures. Unemployment, a most grave question today, is another plain reason against further taxation. It is not probable that any of the 3,473,000 reported by the Department of Labor as unemployed can find any driving reason for new taxes. A man out of a job is in no condition to pay taxes, but pay them he must.

UNEMPLOYMENT AND NEW TAXES

BETWEEN January, 1920, and January, 1921, employment fell in Michigan by 62 per cent. In Ohio and Indiana the reduction was 50 per cent; in Illinois, 44 per cent; in Connecticut, 43 per cent, and in Massachusetts 38 per cent. Reports from thirty-five States show that in textiles and clothing, the reduc-

tion was 35 per cent; in leather and its products, the same; in lumber, furniture and wood products, 32 per cent; in metals, electric goods, and foundry products, 35½ per cent. The following table indicates the acuteness of the situation in a group of Eastern manufacturing centers. The first column gives the unemployment figures, the second column the population.

| | | |
|------------------------|--------|---------|
| Manchester, N. H. | 21,000 | 78,200 |
| New Bedford | 30,000 | 121,217 |
| Lawrence | 14,500 | 94,270 |
| Lynn | 12,000 | 99,148 |
| Lowell | 11,000 | 112,479 |
| Providence | 17,500 | 237,595 |
| Bridgeport | 20,000 | 148,152 |
| New Haven | 10,000 | 162,390 |

I have no 1920 figures giving the proportion of wage-earners in these cities, but it cannot be in excess of 50 per cent of the population. Taking that proportion as the average, in some of these cities, Manchester and New Bedford, for instance, the workers are approaching the bread-line stage. It should be added that in the opinion of Frank Morrison of the A. F. L. the Government's estimate is much too low. He believes that the unemployed are nearer five than four million. In any case, is this a time for further squandering of money through a Department of Education for which not a single argument of necessity can be advanced?

NO RELIEF IN SIGHT

BUT are labor conditions not improving?

By chance, I have at hand several issues of the *Chicago Tribune*. On January 24, that journal carried this head: "Army of 180,000 Jobless Invests Pittsburgh Zone. Loss in Wages Reaches Million Mark." The body of the article states that the number of the unemployed in the Pittsburgh zone, which includes western Pennsylvania, eastern Ohio and northern West Virginia, is "increasing almost daily." Railroaders, builders and skilled workers, particularly in the iron, coal and steel industries, are "hit hardest." Factories that have not closed are working on part-time with reduced wages. The same issue carries telegrams announcing that industries of various kinds in Bridgeport, Connecticut, Passaic, New Jersey, Parkersburg, Pennsylvania, and in the Albany district, are either closing or continuing on a three-day schedule with a wage-cut. On January 25, it is reported that some of the steel industries in the Calumet-Indiana region (Chicago zone) are resuming, most of them on a part-time schedule, and with wage-cuts ranging from 18 to 25 per cent. Many of these mills have been working on a two or three-day basis since October. At the same time a warning is given by one of the managers: "There is nothing epochal about this. We are only working off old orders and have work in sight for about two weeks." In an adjoining column a head reads: "20,000 Railroad Employees Laid Off: More to Go," probably 10,000 more. People are not using the railways as they did, and revenues are falling. "The business is shot to pieces," explain the railway managers.

I was not looking for bad news when I picked up that paper. But I found it. Add the cotton and tobacco troubles in the South, and the coal troubles in West Virginia and Pennsylvania, and the sky clouds somewhat. There will be no financial "panic" this winter. The men with the purse realize that a panic just now would be bad business. A bit later perhaps, but not now. However, the wage-earner is in for a bad time. New taxes will make his lot worse. How can he afford to send his children to the proposed Smith-Townerized schools if the increased cost of living makes their labor a necessity? How in any case can he afford to pay these new Federal taxes? If he is wise, he will at once register his opposition to this Smith-Towner plan.

JOHN WILBYE.

NOTE AND COMMENT

Decrease in Cost of Living

THE decrease in the cost of living between July, 1920, when the peak of high prices was reached, and January, 1921, is now set down as 11.4 per cent by the National Industrial Conference Board. Despite this reduction the average prices on January 1 were still 81.2 per cent above the pre-war level. There was no general change in the average rents, or in the average cost of fuel, light and sundries, between December and January, during which time the average prices of food fell 8 per cent, and of clothing, 8.7 per cent. Wages in the meantime are taking tremendous plunges in various industries, and worse than all else, partial or complete unemployment must speedily bring a great body of the workers to the verge of starvation. It is a situation that had been clearly foreseen, and in not a few cases has been studiously promoted by certain employers.

Exemption and Credit Under Income Tax

A SOMEWHAT difficult section of the income-tax legislation is that which allows a \$2,000 exemption to single persons if they are the heads of families. The Treasury regulation defines such an one as: "a person who actually supports and maintains in one household one or more individuals who are closely connected with him by blood relationship, relationship by marriage or by adoption, and whose right to exercise family control and provide for these dependent individuals is based upon some moral or legal obligation." Besides an exemption of \$2,000 such persons are allowed a credit of \$200 for each dependent under eighteen years of age or incapable of self-support because mentally or physically defective. Thus if a married man supports a father who is incapable of self-support, he is entitled to the \$200 credit, but if through force of circumstances he supports his wife away from home he is entitled to the \$2,000 exemption allowed a married person, but not to a \$200 credit for a dependent. Particularly applicable in many cases is the following explanation officially made by the Treasury department:

A son who has left home but who sends his mother more than one-half the sum required for her support is entitled to the \$200 credit, provided the mother cannot support herself. Otherwise, the amount must be considered as a gift, and, therefore, the credit is not allowed. A son living at home and supporting his father, mother, or other relative may claim the \$2,000 exemption allowed the head of a family, but not the \$200 credit unless such relative is under 18 years of age or incapable of self-support.

Every person to whom the income tax applies, as explained in a previous issue, is obliged to file a return under oath with the Collector of Internal Revenue for the district in which he lives, on or before March 15, 1921.

"Nothing But Debt and Little to Eat"

AN Austrian priest, who was made the dispenser of certain charities, writes to us of the great gratitude and joy of a Catholic family because they were now again able freely to attend at Church, the one consolation left to them in these bitter days. They had before but one single pair of shoes in their possession. Father and mother were obliged to wear this alternately. The children were without any shoes, or with poor remnants that were but little better than none at all. The cost of shoes had risen to 2,000 *kronen*, an impossible price for these people. Yet this great sum is the equivalent today of not more

than about three American dollars. According to the latest letters, money sent to Austria has been exchanged at the rate of 650 *kronen* for every dollar. Money sent directly to Austria, it may here be said in passing, should always be forwarded in dollars and never in *kronen*. If this advice is not followed a fraction of its value will be received by those who stand so greatly in need of every penny we can spare for them. How extreme this need is in many instances may be judged from the incident of the superioress of a convent to whom also a gift was brought by the same priest. He found her in the utmost embarrassment, for there was not even a single *krona* in the convent treasury. "Nothing but debt and little to eat," is the brief but terribly significant description another superioress sends us of two convents in her vicinity. It had been precisely her own condition before help came. Everywhere throughout Austria it is the same story. This is the reason why we so frequently remind our readers, in season and out of season, not to forget our Austrian Relief Fund.

The Most Unkindest Cut of All

"GRACIOUS! What's this!" a labor-unionist writer exclaims after reading in the *New York Times*—the *New York Times* of all papers in the world!—about "a diabolical conspiracy of capital." Some coal dealer must have "stung" the editor, he concludes, or he must have been caught in the falling stock market. But whatever has happened the *Times* seriously asks the question: "What is the motive behind all this agitation?" referring to high prices and unemployment, and then, without hesitation, volunteers the categorical answer:

To the common sense view there is only one explanation of all this. It is a diabolical conspiracy of capital. Overloaded with unsold goods and confronted by a sudden cessation of buying power, employers have formulated strikes in order to put a stop to production and thus maintain prices until they have worked off their old stocks.

It is well that a trade unionist did not bring this charge, but who can have the heart to doubt this when he reads it in the *Times*?

Millions Made in 1918

HOW much our profiteers have thrived upon high prices, wasteful expenditures and the misery of the poor during the calendar year 1918 is now made clear—so far, indeed, as it can ever be known—by the figures published at Washington, January 24, by the Commissioner of Internal Revenue. One single person recorded a net income of more than \$5,000,000, two others gathered in between \$4,000,000 and \$5,000,000, four cleared between \$3,000,000 and \$4,000,000, eleven rounded up from \$2,000,000 to \$3,000,000. In all there were sixty-seven whose clear gain was over \$1,000,000, and 178 made more than \$500,000. Doubtless all or most of these good patriots were filled with righteous horror and indignation at the dreadful profiteering of the laboring classes and the excessive wages they were obliged to pay to selfish trade unionists. There is no excuse for labor profiteering, but such figures may help to explain it. Unfortunately labor is as poor as ever, while the men who have made the millions are now seeking to shift their obligations upon the shoulders of the people by the imposition of a sales tax in place of the income tax.

Psychoanalysis Fad in England

PHYSICIANS and scholars, says a London cable to the *New York Herald*, are alarmed at the popularity rapidly attained by a new mental cure known as psychoanalysis. Following the

suggestions drawn from the Government's treatment of shell shock, the new theory presumes that all sins and maladies come from some forgotten mental shock or wound, dating back perhaps to early childhood, or even to the life of the parents themselves of the persons affected. This wound, it is further presumed, lies hidden in the subconscious mind. Hence there can be no cure without first penetrating to this obscure location and probing the inmost secrets of the heart. By writing out his dreams and by following out the various trains of thought suggested on the part of the psychic physician the patient is supposed gradually to reveal his subconscious self and his latent thoughts. When he—or more commonly she—has made this discovery, after revealing to the analyst the most hidden thoughts, impulses and desires, the patient is believed to become invulnerable to further sin and mental suffering. The entire theory, as can well be comprehended, is closely connected with sexuality of the worst kind and is easily given an apparently scientific foundation by quotations from the Freudian philosophy. "The patient may prolong the treatment through unconscious and conscious desires for further intimacy with the analyst, and through that intimacy for further gratification of old desires and fantasies." Thus the slime of the serpent is over it all. That it incidentally offers excellent opportunities for the black-mailer and for all the baser adventurers cannot discourage "the growing army of psychoanalysis thrill-seekers." It is but another and extreme example of the decadence of civilization without God. It is a fit sequence to the mania of Spiritism that had preceded it.

International Christian Farmers' Association

THE Catholic Farmers' Association of Spain, said to be the largest organization of that country, recently issued an invitation to all agricultural associations that are based, like it, upon strictly Christian principles. Its object is to bring about international cooperation, and ultimately an international league. The splendid Spanish organization which is now taking the initiative for a Christian agricultural world union was established in 1913, against the powerful opposition of the large landholders and of influential Government circles. It is a movement of small land-owners, tenants and farm laborers. Nothing was able to stem the constant progress of this skilfully directed Catholic enterprise. Already in 1914 the Farmers' Association, according to a well-informed article in the *Deutsche Zukunft*, numbered 500 societies with 150,000 members. By 1919 it had increased to 4,000 societies with 500,000 members. In 1917 the money deposited in the agricultural credit banks was 60,000,000 *pesetas*, and barely two years later the total had increased to 200,000,000. The entire trade of its societies amounted to 30,000,000 *pesetas* in 1916, but had grown in 1919 to the immense sum of 600,000,000 *pesetas*, reckoned in gold. The present purpose of its leaders, in issuing their international appeal, is to enter into relation with Christian organizations exclusively, founded upon strictly Christian principles. The very first clause in their program demands the education of landholders, tenants and farm laborers in the observance of Christian principles and morality. Their second aim is to study methods and take active measures which shall effectively increase to the utmost the number of land-owners. They would further harmonize the interests of the various agriculturists with each other, and in turn with all the different classes of society. In these brief clauses the entire Catholic social ideal is embodied. Among the leaders of the movement particular mention should be made of Antonio Monedero, an agriculturist of Palencia. Its success is largely attributable to the powerful propaganda carried on in the Madrid *El Debate*, the leading Catholic journal of Spain. Once more we find that Spain is pointing the way.